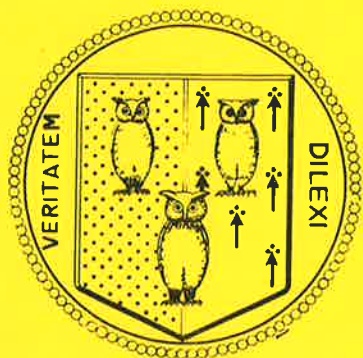


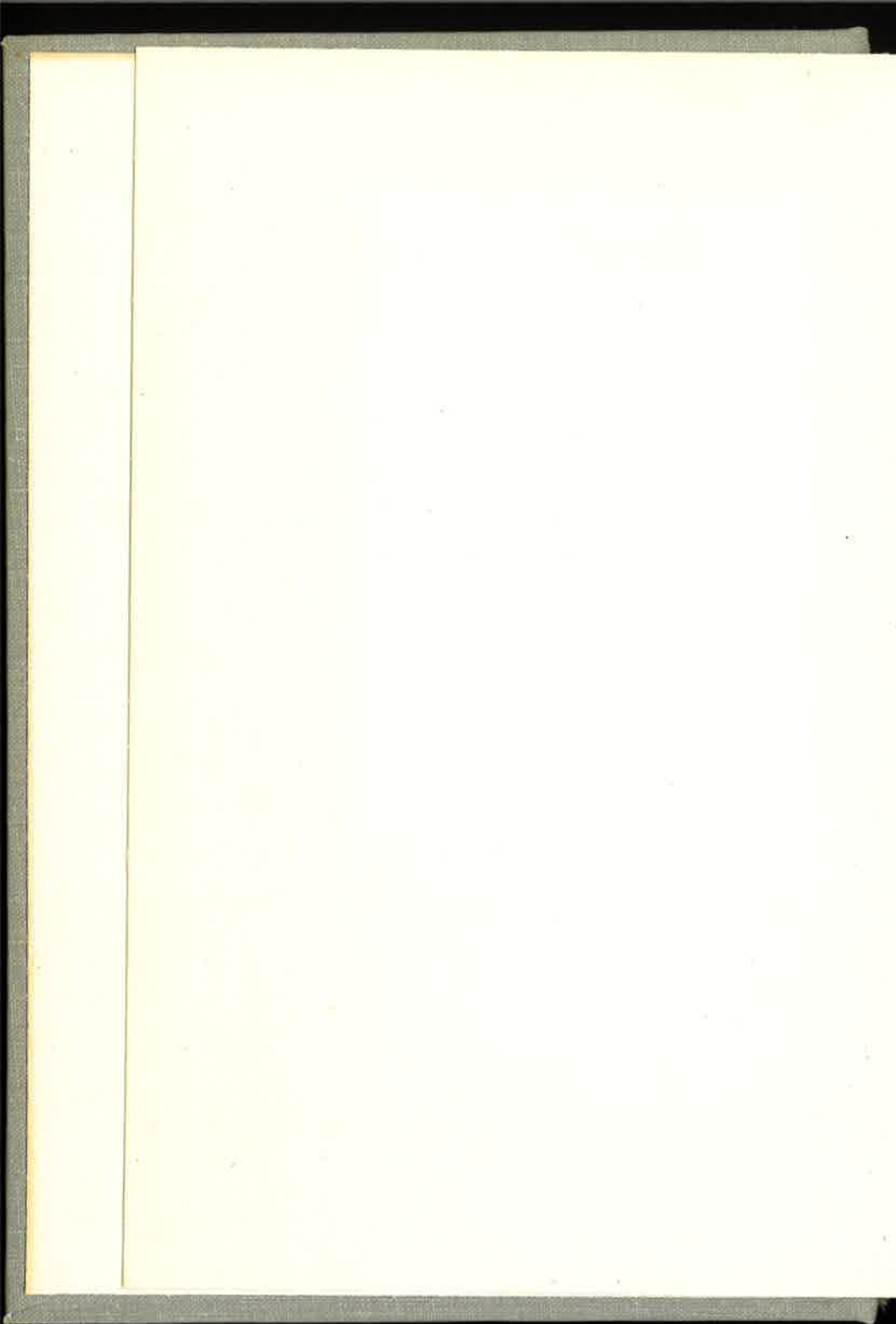
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HISTORY OF DOGMA IN FOUR VOLUMES

BY

PETER J. DOESWYCK, D.D.

Knights of Christ, Inc.
P.O. Box 1651
Long Beach, California

HISTORY OF DOGMA
volume four

ROMAN CUSTOMS AND PRACTICES

Their Origin and Development

BY

PETER J. DOESWYCK, D. D.

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"Many are called, but few are chosen" (Matt. 22:14).

"Be ye not unequally yoked together with unbelievers . . .
come out from among them and be ye separate" (II Cor.
6:14-17).

CHAPTER ONE

MATRIMONY

DID CHRIST INSTITUTE THE SACRAMENT OF MATRIMONY?

Marriage is not a peculiarity of Christianity. It is pre-Christian. During the first 700 years of Christianity Rome considered marriage a civil affair. It was no more related to salvation than the eating of a meal, though God's blessings could be invoked for both. In 814 Emperor Charlemagne (not the pope) ruled that a marriage was not legal in his empire without the blessing of the Church. There was no dispute yet about a new Sacrament at this time, because all 9th-century theologians of the Carolingian empire believed in two Sacraments. During the first thousand years of Christianity a Sacrament was a mystery, something symbolic, a sign. Marriage was too factual, too real to be called a Sacrament.

After the final schism (1054) all church rites came to be called Sacraments. With the change of definition the blessing

of a married couple by the Church became as much a Sacrament as the blessing of bread, water, candles, palms and ashes. In the 13th and 14th centuries the Schoolmen changed the definition of a Sacrament after they had invented "materia et forma", "ex opere operato", and its "institution by Christ". Naturally, marriage lost its sacramental status again, till the Council of Trent in 1563 made it a dogma of faith that the Sacrament of Matrimony had been instituted by Christ (*Mansi* 33, 150).

Numerous laws of the Old Testament, even the Ten Commandments, deal with husbands and wives, but none prescribe a church wedding. Neither does the New Testament (*Matt.* 22:12). Christ attended a wedding, but there is no sign of a religious ceremony (*John* 2:1). The early Christians followed closely the Hebrew customs of marriage, consisting of two separate events or ceremonies: the betrothal or espousal, and the wedding or nuptial. The first event can no longer be equated with our modern 'engagement', because the latter is no longer a business transaction (except for a dowry and ring) and is no longer legally binding. The second event can no longer be compared with our modern wedding, because the latter has become a ceremony through which the marriage becomes legal and binding, while the earlier weddings were only worldly celebrations preceding the hour of consummation. When marital blessings came to be prescribed, a third event was added which usually took place the day after the wedding feast. Thus the Christian marriages required three festivities, taking place on three separate days: (1) the betrothal (a legal matter), (2) the wedding (a social event), (3) the blessing (an ecclesiastical ceremony).

In the early centuries the betrothal or espousal took place in the home of the bride. The groom was not allowed to come there, but was represented by his "best man" who pro-

vided the "dowry" (later also a ring) after which the maiden was "given away" by her father. The maiden was then "veiled", became a "bride", but continued to stay with her parents. A veiled lady was a virgin already promised in marriage. It was this custom which led to the veiling of nuns. As girls were given in marriage at a very early age, they could remain brides for several years. The day on which the groom would come for her was called the wedding day. The parents of the bride prepared the wedding banquet after which a bridal procession led the couple to the home of the groom where the bride was taken "over the threshold" into the bridal room.

During the interval between the betrothal and the wedding, the bride was virtually a "wife", bound to faithfulness (*Deut. 22:23*). If the bride committed fornication (*see Matt. 19:9*), the groom could seek a divorce and cancel the wedding. A wedding, therefore, was the first "coming together" of two people already legally espoused or betrothed by an oath of faithfulness (troth). Thus we read that "Mary was espoused to Joseph *before* they came together" (*Matt. 1:18*), and that Joseph, not knowing that she was "with child of the Holy Ghost", thought that Mary had broken her troth. Therefore Joseph sought to divorce Mary even before their wedding.

As the early marriages consisted of two separate ceremonies, the first being a legal affair at which the groom was not even present and the second being a worldly affair which usually was a wild party of wine drinking guests, Rome had terrific difficulties in making a 'Sacrament' out of this. Up to the Reformation there still remained two separate ceremonies, espousal and nuptial, but both now took place on the same day. The blessing of the couple often took place in their new home or on the door steps of the church. Not until the espousal and nuptial were scrambled

together into one artificial rite (1563-1570) was Rome successful in classifying it among her Sacraments.

Bishop Tertullian (d. 230) describes the two ceremonies of marriage, the veiling of the bride (*Migne, P.L. 2, 953*), but he condemns the pagan wedding ring (*Migne, P.L. 1, 762*). After Emperor Constantine (d. 337) Rome slowly adopted the pagan customs of the *sponsalia* and *nuptiae*, finally including the pagan ring of the espousals (7th cent.). This ring was an engagement ring, worn before the wedding and consummation. It was a sign that the marriage vow had already taken place and could not be broken.

The source material on marriage is so voluminous, but so unimportant to the history of dogma, that we will make this treatise as short as possible. We must, however, understand the Roman practice of concubinage with slaves. Rome had its slave markets of young males and females who were refused Christian marriage and who were forced into concubinage. Pope Callistus (d. 227), for example, allowed free women with large properties to raise an heir in concubinage, that is, by a male slave without formal marriage, in order to prevent their estates from falling into the hands of bondsmen (*Migne, P.G. vol. 16, part III, p. 3388*). We read in the life story of Pope Gregory the Great (d. 604) that he found one day two young British lads for sale in the streets of Rome. It never occurred to this monk-pope to abolish slavery, but intrigued by their blond hair and fair skin he ordered his monks to go to Britain and to christianize it. Female concubines were considered as legal as a married wife. The marriage blessings, prescribed by Charlemagne (d. 814), were only meant for free men and women, not for slaves. As we have seen under the heading "Canonizations" (I. 110), Saint Charlemagne himself had four wives and six concubines (*Einhard, Annales, A.D. 775; Monumenta German. Hist., Script., vol. 1, p. 153*). The Eastern Emperor, Basil the

Macedonian (867-886), was the first to introduce marriage blessings for Christian slaves. The West was slow to adopt this idea, and more or less opposed it till the 13th century when Matrimony was made a Sacrament. The Roman Council of 963 A.D. found Pope John XII guilty of living sexually "with his father's concubine" (*Mansi*, vol. 17A, p. 466). According to the moral theology of 10th-century Rome, the pope was living in adultery, but not the pope's father.

At the Council of Trent (1545) the famous Spanish Bishop, Melchior Canus (d. 1560), still held that the priest is the minister of the Sacrament of Matrimony and that the priestly blessing is the form of the Sacrament (*Prümmer*, *Vademecum*, p. 479). Modern theologians deny this and hold that "the mutual consent . . . is both the matter and the form . . . of this Sacrament (*consensus maritalis est simul materia et forma huius sacramenti*)" (*Prümmer*, p. 479). Such teachings were unknown and impossible during the Middle Ages. In the biographies of the Catholic kings and rulers of the Middle Ages we read that they gave their daughters in marriage to other rulers when the girls were about three years old. The general medieval custom of giving little children in marriage still exists in Italy and other countries. The consent of the bride was never considered, only the consent of her father. Rome's modern teaching of "mutual consent" makes nearly all medieval marriages invalid, and even that of Joseph and Mary.

As we have observed already many times, during the first eight centuries of the Roman Church (54-850) marriage could not have been a Roman Sacrament because Baptism, which is the door or the first of all Sacraments, was postponed even till death. Pope Nicholas I (865) describes in detail the wedding ceremonies of 9th-century Italy, but fails to call them 'Sacraments'. He describes the "sponsalia" and the "nuptiae" as two separate ceremonies, while the giving of the

ring (the legal part of marriage) is still part of the first ceremony (*Migne, P.L. 119, 980*). After the schism of East and West (1054) Bishop Bonizo of Sutri (d. 1089) still fails to list Matrimony among his Sacraments (*Migne, P.L. 150, 857*). Bishop Gregory of Bergamo (d. 1146) lists Matrimony as a Sacrament of the Old Testament (*H. Hurter, Sanctorum Patrum Opuscula, vol. 39, p. 58*). Bishop Peter Lombard (d. 1164?) and Pope Alexander III (d. 1181) finally list Matrimony among their 'seven' Sacraments (*Migne, P.L. 192, 841; Die Sentenzen Rolands, Freiburg, 1891*). This Alexander III is the first pope to succeed in acquiring some measure of ecclesiastical jurisdiction over marriages. This is merely the beginning of the papal design to control the life of every human being from the cradle to the grave.

At first the *Benedictio Nuptiarum* was no more sacramental than a Funeral Mass. It did not replace the two existing ceremonies of betrothal and wedding, but merely added a third ceremony. The religious ceremony, however, came last. It was a simple blessing or a liturgical Votive Mass, beseeching God's benediction on an already legally existing and fully consummated marriage. The Church gave its blessing to a civil contract. In order to make marriage an ecclesiastical contract and to make the clergy its minister (officiating officer), Rome first decreed that the espousal and nuptial ceremonies should be held, if possible, on the same day. In this manner the legal part, the betrothal or espousal ceremony ("pro sponso et sponsa"), preceded the nuptial. The Nuptial Mass in the ritual of today is a ridiculous confusion of the espousal and nuptial ceremonies of old. Before the Mass the couple are joined in wedlock (*Rituale Romanum, Tit. 5, cap. 2*), but the Mass which follows is a Mass for Espousals which speaks of their wedding in the future (*Maritali juganda consortio: to be joined in marital partnership; Second prayer of the Collect: Missale Romanum, Missa*

Votiva pro Sponso). As neither priest nor laity understands the ceremony, the contradiction goes unnoticed.

The Catholic Encyclopedia comments: "In the early Middle Ages the Nuptial Mass seems sometimes to have been celebrated on the day after the first cohabitation of the pair . . . For a long time, undoubtedly, the espousals and the actual nuptials remained distinct ceremonies throughout the greater part of the Western world, and except for the subsequent bringing of the parties before the altar for the Mass the Church seems to have had little directly to do with either function . . . The oldest ordines of a marriage service conducted by ecclesiastical authority are several centuries later in date, and those that bear a distinctly religious character almost always show the betrothal and the nuptial ceremony amalgamated into one . . . The Church by degrees came to take part both in the betrothal and . . . handing over of the bride" (*C.E.* 9, 705). Rome calls this gradual evolution and age-long struggle of controlling the personal lives of her subjects: "this eventually successful effort of the Church everywhere to bring the solemnization of matrimony more immediately under her influence" (*C.E.* 9, 705).

The Catholic Church has a difficult time explaining why "marriage was not expressly and formally included among the sacraments earlier" (*C.E.* 9, 707), and it tries to bluff itself out of this situation by claiming: "It is, therefore, historically certain that from the beginning of the thirteenth century (1215) the sacramental character of marriage was universally known and recognized as a dogma" (*C.E.* 9, 707). Nothing is farther from the truth. The encyclopedia elsewhere admits that no one less than the papal counselor, Bishop Durandus (d. 1296), taught that marriage was not properly a sacrament (*see C.E.* 5, 208).

Pope Innocent III (1215) and his Fourth Lateran Council (1215) did not rule on the number of sacraments. He forbade

clandestine marriage and introduced the British and Gallican custom of publishing the "Banns of Marriage" (*C.E.* 2, 255). By claiming that a marriage was not valid unless the names of the parties had been publicly posted or announced by the Church, Rome sought to get control of the civil marriages. Pope Innocent III (d. 1216) and Pope Honorius III (d. 1227) had little difficulty in calling marriage a sacrament, for both taught that the sacrament of matrimony existed among Christians and pagans alike. They held that it was a sacrament of the Old Testament, instituted by God in Paradise. Neither pope defined its sacramental grace, or created a new dogma on the subject of matrimony. St. Albertus Magnus (d. 1280), teacher of Thomas Aquinas, continued to teach that matrimony "institutum est in paradiso" (*Opera Omnia*, Munster, 1958; vol. 26, p. 158). Even after the Second Council of Lyons (1274), which attempted to settle the number of Sacraments, the great Bishop Durandus explained that the solemnizing of marriages by the church is merely a blessing and that a civil marriage, contracted by the words alone, is valid (*Rationale*, Bk 1, chapt. 9; Venice ed. of 1568, p. 28). This theological counselor of the pope informs us also that a church blessing cannot be repeated: "A man and woman who contract a second marriage must not be blessed by the priest, because they have already been blessed and the ceremony may not be repeated" (*Rationale*, Bk 1, chapt. 5). Matrimony was reinstated as a Sacrament by the Council of Florence (1439), but again lost its status till the 16th century when theologians began to differentiate between sacramental, valid and lawful matrimony.

Melchior Canus (d. 1560), the great Dominican scholar who dominated the Council of Trent, reinstated matrimony among the Sacraments. "The first theologian to designate clearly and distinctly the priest as the minister of the sacrament (of matrimony) and his blessing as the sacramental

form was apparently Melchior Canus. Canus defends . . . the opinion that without the priest and his blessing a valid marriage may take place, but a sacramental form and valid sacrament are lacking" (C.E. 9, 711). Thus the pagans, Jews and Protestants could enjoy valid marriages, but lacked the sacramental grace. As soon as Bishop Canus (Cano) died, the Council of Trent reconvened and rejected his theology.

Pope Pius IV in 1563 began to claim that he could change not only the laws of marriage (its lawfulness), but even its very nature (its validity). After Cano's death he ruled that all civil marriages by Catholics are invalid. If this decree were to work retroactively, it would have made all marriages of the Saints of the early church invalid, including the marriage of Mary and Joseph. To avoid this, it was decreed that the invalidation of civil marriages did not affect those of the past, and did not even affect all those of the future, because its promulgation was not binding to all national churches of the West. Limiting the validity of marriage to geographical boundaries is the more amazing at a time when the clergy and the popes themselves lived in open adultery and raised their illegitimate children in every parsonage (see *Doeswyck, Catholic Victory*).

The Council of Trent is the only council to settle the question of who instituted this Sacrament and to settle all controversies about the sacramental character of matrimony. "Whosoever shall affirm that matrimony is not truly and properly one of the seven sacraments of the evangelical law [N.T.], instituted by Christ, . . . let him be anathema" (*Council of Trent, Nov. 11, 1563; Session 24, canon 1; Mansi 33, 150*). "In Trent for the first time its institution by Christ Himself was defined" (C.E. 5, 716). The controversies about the sacramental character of marriage were settled after the death of Martin Luther. The controversies about the validity of marriages are just beginning. Modern textbooks on theol-

ogy divide marriage into (1) sacramental, (2) sacred, but non-sacramental, (3) consummated, (4) ratified, but not consummated, (5) valid, (6) invalid, (7) attempted, (8) putative, (9) legitimate, (10) illegitimate, (11) public, (12) clandestine, (13) civil, (14) secret, etc. (*see Primmer, Vademecum, p. 476-477*). By making unnecessary and often artificial distinctions and by arguing about minute details, Roman theologians forget that the whole origin of church-controlled marriages is illegal and fraudulent.

In order to make marriage a Sacrament of the "New Testament", it was said that the priest was the "minister" of this Sacrament. As soon as the bishops who attended the Council of Trent had approved the dogma of the sacramental character of matrimony (*Council of Trent, Session 7th, canon 1; March 3, 1547; Mansi 33, 52*), the idea of the priest being the minister of the Sacrament had to be abolished for political reasons. The Roman Catholic Catechism of today explains that the priest is not the minister, but the "marrying parties themselves are the minister of this Sacrament" (*Baltimore Catechism, No. 3, p. 117*). The name "Lay Sacrament" is a contradiction in terms as long as there is a distinction between ministers and the laity. Making the parties themselves their own ministers is actually going back to the secular marriages of the early church. Yet Rome was forced to adopt this teaching because of non-Catholic marriages.

At the turn of the century Pope Leo XIII (d. 1903) wrote an encyclical on marriage which he thought was the latest and final rule in Catholic doctrine. According to Leo's theology, for example, two Roman Catholics living in New York City could get married validly before a justice of the peace. In like manner the marriage of a Roman Catholic with a Protestant before a Protestant minister was declared valid. These mixed marriages were so valid that till this day they cannot be annulled. It also worked the other way

around, as we find that Protestant President Hoover and his Protestant wife were married before a Roman Catholic priest without changing their religion or signing a contract to bring up their children in the Roman faith.

Pope Pius X felt that Catholicism was strong enough in the United States and would fare better by reversing the marital laws of validity. On April 19, 1908, this pope decreed that all mixed marriages before a Protestant minister are invalid. Pope Pius did not rule that Pope Leo had been in error, but he merely promulgated a new law for the future. Any Roman Catholic who married a Protestant in a Protestant church before 1908 is still considered validly married, his children are said to be legitimate and his Protestant marriage cannot be annulled. Any mixed couple that married in a Protestant church after 1908 are said to live in adultery and can have their marriage annulled. This same pope ruled on the validity and invalidity of Protestant marriages performed by Protestant ministers. His decree, for example, makes the marriage of a baptized Lutheran with an unbaptized Baptist before a Protestant minister invalid and their offspring illegitimate.

The *Ne Temere* decree of 1908 raised a storm of protest, not only by Protestants who resented being called 'bastards', but also by Catholics who felt that their church should not make judgments about other religions. Therefore, on May 19, 1918, Pope Benedict XV reversed the decree of his predecessor. Again he did not rule that Pope Pius had been wrong, but he merely changed the rule of validity. Rome now rules that every baptized Protestant who married an unbaptized Protestant before the year 1918 is still living in adultery and can obtain an annulment. However, those who married after 1918 did so validly and may not seek a divorce. Thus Rome claims the power to change even Protestant doctrines and practices.

MIXED MARRIAGES

Today Rome condemns all Mixed Marriages unless a dispensation has been granted. Dispensations are only granted when the non-Catholic party agrees to take six instructions in Roman Catholicism from the parish priest, and signs a legal contract which guarantees a Catholic Baptism and a Catholic education for all the children. While the non-Catholic party must promise never to interfere with the religion of the other, the Catholic party must promise to seek the conversion of the non-Catholic. Neither is the Catholic allowed to inquire into the religion of the non-Catholic. Not one of these rules is based on the Bible, on tradition, on reason or on fair play, but are solely intended to increase the membership of the Roman Church. Wherever and whenever the Roman population would decrease, these rules can be reversed. Roman doctrines and practices constantly change, because they are not based on principles but on expediency.

The divorce rate among these mixed couples is very high, especially if the mother is a believing Protestant. The mother is not allowed to witness for Christ to her own children, nor is she allowed to read the Bible to them. Instead, she must instruct her children in the art of making the sign of the cross, of blessing themselves with Holy Water, of praying to little statues, of counting the beads on rosaries, etc. At the age of seven she must prepare her children to confess their sins to the Catholic priest and to make their first Communion. At school her children are told to pray for their mommy because, as a Protestant, she is heading for Hell. She becomes a minority in her own family. She has to go to church alone, though supporting two churches. She is forbidden to practice birth control. When her life could be saved by a legal, therapeutic abortion,

the Catholic doctor will not even inform her about her condition, but let her die in ignorance. As a heretic she cannot be buried with her Catholic husband and children on blessed grounds, but must be separated even in death.

DIVORCE AND ANNULMENT

Christ allowed divorce in case of adultery (*Matt. 19:9*). The Ecumenical or Catholic Church, of which Rome was a member from 325 to 1054, allowed divorce in case of adultery (*Mansi 2, 541*). The Greek Orthodox Church still allows divorce in case of adultery. All Protestant churches allow divorce in case of adultery. Rome, however, in a holier-than-thou attitude, opposes divorce even where Christ allowed it, because divorce breaks up the homes of the peasants and decreases membership. For the upper classes and for the friends of the hierarchy there are 30 grounds of annulment. One of them is bound to fit any particular case.

Annulments were unknown during the first thousand years of Christianity. They were created by an artificial distinction for the sake of expediency. An annulment, like a divorce, ends an existing partnership of a couple and sets both parties free to marry some one else. Roman theologians like to compare annulments with counterfeit money. They explain that the granting of a divorce is like tearing up real money, which is never lawful. But the granting of an annulment is like tearing up counterfeit money. An annulment, therefore, does not destroy a real marriage, but is only an ecclesiastical ruling that a valid marriage never existed.

For a valid marriage are required: Baptism, intention, marital consent, use of reason, no violations against church laws, etc. Whatever invalidates a marriage according to the canon laws of the Roman Church, the same is a ground for an annulment. Though Rome for obvious reasons has never published a complete list enumerating the 30 grounds for

annulment, they can be easily compiled by going through Canon Law or through a manual of Moral Theology and by listing all "diriment impediments" (absolutely nullifying obstacles to a valid marriage). Catechisms sometimes list the impediments of error in identity of a person, of force, of fear, of rape, of impotence, of an already existing marital union, of disparity of religion, of ordination or vow of celibacy, of crime, of blood relationship, of marriage relationship, of spiritual relationship, of legal relationship, of relationship through concubinage, etc., etc. (see *Baltimore Catechism*, No. 3, p. 119; *Prümmer, Vademecum*, p. 513-532). All these grounds have detailed divisions and distinctions. Marital consent must be absolute, not conditional; lack of Baptism includes certain invalid forms practiced by other churches; lack of proper age does not affect non-Christians; etc. Even lack of consummation is a ground for annulment. Because of the great expenses connected with ecclesiastical courts, the average man has little or no chance of obtaining an annulment, except in theory.

In olden times the wedding day was the day of consummation. To say today that a marriage is not valid until it has been sexually consummated is to deny that Roman Catholics can validly receive the Sacrament of Matrimony in their church. Interesting, but too long for this treatise, is the history of annulments granted by Rome to kings and emperors. Many kings have been granted an annulment under the pretext that they were not "free" to marry the girl they loved, because their marriages needed the approval of parliament. Rome granted these annulments for great sums of money, knowing that the same invalidating grounds would exist for their second marriages. Here again we are dealing with political favoritism, not with biblical teachings or Christian principles.

CHAPTER TWO

MONASTICISM

WHEN WAS THE FIRST ROMAN MONASTERY BUILT?

The first monastery built in Western Europe to house religious monks and nuns is the Monte Cassino outside of Rome. Brother Benedict and Sister Scholastica are the founders of the first monastic order of Benedictine monks and nuns (*see Breviary, Feb. 10 and March 21; Gregory the Great, Dialogues, bk 2, chapt. 33-34; Migne, P.L. 66, 194*). Benedict is known as the "Patriarch of the Western Monks". He died in 543, and was buried in the tomb of the Blessed Virgin Scholastica.

The terms "Monk" (*monachus*), "Nun" (*nonna; monialis*), "Monastery" (*monasterium*), "Hermit" (*eremita*; one who lives in the desert), "Anchorite" (*anachorita*; one who lives in seclusion), "Cenobite" (*coenobita*; one who lives in community life), etc. are neither biblical nor classical. In biblical times an exceptional man, like John the Baptist (*Matt. 3:1-4*), might dwell in the desert, but he did not live in a cloister, in community life, or under monastic rule. The

pagan Hermit (eremita) was a desert dweller, named after the desert (Gr. eremia; Heb. 11:38). He lived 'alone' (Gr. monos). Therefore he received the name of Monk (Gr. monastes), and his simple desert dwelling was called a Monastery (Gr. monasterion).

The institution of 'Christian' Hermits originated at the very beginning of the 4th century. The cave dwellers and pillarists in the Egyptian desert became so numerous that they began to live in community houses. The monastery, instead of being a solitary abode, became a place for fellowship. Soon monasteries were erected on the very outskirts of the larger cities to allow these barefooted exhibitionists to roam the streets, show off their piety and collect their coins. They were joined by thousands of "Virgins" who were told that motherhood would prevent them from attaining immediate glorification, and by ten thousands of 'Widows' who were told that second marriages would incur the wrath of God. As long as the inmates of these institutions lived without vows of poverty and obedience, without monastic rule and discipline, and without supervision, one may not call this the beginning of monachism as we understand it today.

The first of all Christian Hermits is supposedly St. Anthony (d. 356). He is erroneously called "the first of abbots" and "the father of the Cenobites". He forsook the world and entered the desert at the age of 18, and he died at the age of 105 years (*Breviary, Jan. 17, lectio 9*). This means that he shunned Christian fellowship for 87 years. The fantastic stories which have been written about Anthony and other Hermits are apocryphal. Those who believe these stories should realize that one cannot sit on top of a huge column in the desert without neglecting one's Christian duties, without missing 'Mass' and other 'Sacraments'. Like our modern flagpole sitters, the Egyptian pillarists or colum-

nists had a sanitation problem. They endangered their own health and those of others, which are sins against natural law. It was not until the 6th century that monks and nuns were ordained to Holy Orders.

When Emperor Constantine (d. 337) outlawed paganism he automatically christianized the pagan institution of clerics and ascetics who denounced carnal marriage as sinful, but lived with veiled Virgins in platonic marriage. The city of Rome at this time had about 100,000 Christians and 900,000 pagans. The intergration of this large group created many customs new to Christianity. Thousands of eccentric, black robed, barefooted, chained, bearded beatniks who had adhered to the philosophy of the Platonists, adopted Christianity without changing their mode of life. These "lazy" exhibitionists with the holier-than-thou look on their faces, are the forerunners of the Roman Catholic monks. The Christian Virgins at once adopted the pagan mode of life of the new converts. Thousands of 'Christian' Virgins and Widows, dressed like the nuns of today in black robes and purple veils, began to roam the streets of Rome to attract the attention of the normal Christians who were dressed in white.

According to the corrupted text of the earliest Roman manuscripts, Pope Cornelius in the year 251 lists among his clergy, besides the customary "seven deacons", 7 Subdeacons, 42 Acolytes, 52 Lower Clergy, and "1500 Widows" (*Pope Cornelius, Ep. 9 to Fabius, chap. 3; Migne, P.L. 3, 766-767*). It is doubtful that the Roman Church employed this number of Widows in the 3rd century, but it certainly maintained such an army of unemployed females in the 4th century. Together with the new pagan Virgins they flooded the streets of Rome.

Professor Harnack (d. 1930) places the beginning of monasticism in the fourth century: "Monasticism is not as

old as the Church . . . in Lower Egypt hermit life took its rise . . . About 340 A.D. the movement had already become powerful . . . The beginnings of monasticism . . . are shrouded in legend; and it is to legend, not to history, that we owe the memory of pretended founders . . . The hermit who for years shuns the community of the Church is not merely tolerated; he is admired" (A. Harnack, *Monasticism*, pp. 15, 37, 43, 57).

In early Italy, as still today, little girls at the age of three were given by their parents in marriage for a dowry, or were vowed to perpetual virginity. In the days of St. Jerome (d. 420) the virginal veil was worn in Rome not only by young maidens betrothed before their age of puberty, but also by perpetual or professional 'Virgins' and 'Widows'. St. Jerome, who instructed many young ladies, describes the immorality of the professional Virgins of his day. They lived together in homes which already received the name of Monastery, but which were without canonical rule or monastic discipline. No work was assigned to them, and as the modern concept of cloister nuns was still unknown, they roamed the streets at will.

In his Epistle to Eustochia (384 A.D.) St. Jerome writes: "13. I am ashamed to relate how many Virgins (virgines) daily fall away and how many of them Mother Church loses from her bosom . . . You see many Widows (viduae), formerly married, who hide their unhappy condition by a lying garb (mentita veste). Unless the swelling of their womb (tumor uteri) and the crying of infants betray them, they walk the streets with their heads held high and with skipping feet. Some even take drugs to become sterile . . . Others, when they discover that they have conceived in sin, are ready to take drugs to procure abortion (abortii venena) (p. 401) . . . And whenever they wish to appear sociable and gay, they first indulge in drinking, coupling intoxication

with profanation (*ebriati sacrilegium copulantes*) (*p. 402*) . . . These same ladies, who walk the streets to attract public attention and who secretly wink with their eyes (*furtivis oculorum nutibus*), lure groups of young men to follow them (*p. 402*) . . . The purple stripe of their garb is rather narrow, but wider is the covering of their head in order to leave their hair hang free. Their shoes are very cheap, and from their shoulders swings the lilac mantle, known as *Mafor*. They wrap their arms in tight sleeves (*manicae*), and their manner of walking is effected by an easy gait. This sums up all the virginity they possess. Such may have their admirers and by using the name of 'Virgins' they can sell themselves more easily into sin . . . 14. I am ashamed to relate it. What a shame. Sad as it is, it is nevertheless true. How came this plague (*pestis*) of *Agapetae* (nuns) into our churches? Whence come these unwedded 'wives' (*uxores*); these new kinds of concubines (*concubinae*); these whores of one man (*meretrices univirae*), as I may call them. One house holds them and one chamber. They often occupy the same bed (*uno lectulo*), and yet they call us suspicious if we suspect anything wrong . . . Their real aim is to indulge in sexual intercourse (*carnale commercium*) (*p. 403*) . . . 27. . . . They cover their face and leave one eye free to see with. Their garb (*vestis*) is dark; their girdle (*cingulum*) is made of sackcloth, and their hands and feet are dirty. Only their stomach is well warmed with food, because this does not show outwardly . . . They cut off their hair and impudently make their faces look like those of eunuchs. . . . Some dress up in Cilician goat's hair, wear cuckoo hoods (*cuculi*) and wish to return to their childhood by playing night owls and cat owls (*noctuae et bubones*) (*p. 413*) . . . 28. But I do not wish to criticize women only; avoid also men whom you see wearing chains (*catenati*), who keep their hair long like women contrary

to the Apostle (I Cor. 11:14), who have beards like goats, black cloaks (*nigrum pallium*) and bare feet exposed to the cold. All these things are snares of the Devil (*p. 413*) . . . 29. . . . Read the Apostle who says: 'It is better to marry than to burn' (I Cor. 7:9). All those Virgins and Widows, who are loafers and busybodies, who frequent the homes of married women and who excel the stage parasites in hiding any form of shame, you must shun as so many plagues. For 'evil associates corrupt good manners' (I Cor. 15:33). Such women care for nothing else than their sensual appetites . . . They crave for wine and carnal pleasure, leading others to all sorts of evil" (*Jerome, Ep. 22, §13-29; Migne, P.L. 22, 401-415*).

Thirty years later (414), St. Jerome wrote a letter to Demetrias, a young lady of nobility who desired to become a professional Virgin (*Ep. 130*). From this letter we learn that the fifth-century Roman 'nun' was still a prostitute, but dressed more neatly. She irons her dresses, wears high heels and uses cosmetics. Her reputation had become such that it was not safe for a sincere Virgin to walk alone or visit a church:

"18. Do not follow the loose conduct of girls who cover their heads, let their hair down in front, paint their skin, use cosmetics (*pigmenta*), wear tight sleeves (*manicae*), keep their clothes without a wrinkle, wear curved shoes (*soccus*) and by using the name of 'Virgins' they can sell themselves more easily into sin . . . and when she walks in public she uncovers her breast, or by throwing her cloak over her shoulder she reveals her neckline, but she veils her face and keeps one eye free to find her way (*p. 1122*). 19. . . . It is almost more dangerous for giddy young ladies to go to places of worship than to walk in public. Those virgins, who live in a community home (in *monasterio*) of which the number of members is large, should never go out alone or

without their mother . . . I know holy Virgins who stay home on Holy Days because of the gathering of crowds (p. 1121-1122) . . . By not behaving themselves properly, they give a bad name to the Holy Profession of Virgins (sanctum virginum propositum) . . . They must be plainly taught either to marry if they cannot contain, or to contain if they refuse to marry" (*Jerome, Ep. 130, §18-19; Migne, P.L. 22, 1121-1123*).

St. Jerome had, of course, no idea that these immoral nuns and monks ("owls" and "goats") were there to stay, and were to become a standard feature of later Roman Catholicism. We quoted a few lines of the long epistles of Jerome on the immorality of nuns and monks, because without this true picture of the origin of 'Christian' monasticism it is impossible to understand the huge immoralities perpetrated in medieval monasteries under the cloak of religion. The holiness or good intentions of some of the founders, like St. Basil, is not disputed, but the inmates themselves were far from holy. The Agapetae, Virgins, Widows and even Deaconesses of the 4th and 5th centuries have been described as immoral women, not only by St. Jerome, but also by St. Augustine, St. John Chrysostom, St. Gregory Nazianzus and other Fathers of the Church.

It is quite clear that the first Hermits lived alone without women, in contrast to the Benedictine monks and nuns of later centuries who lived in platonic union. It is also clear that the early hermits were not ordained. Yet the forgery mills of the 7th and 9th centuries portrayed the founders of monasticism as ordained Abbots and Abbesses, Bishops and Bishopesses, evidently in order to justify their own platonic unions. As Harnack pointed out, it is now impossible to separate fiction from history or to speak of the true history of St. Patrick and St. Brigid, St. Benedict and St. Scholastica, and other founders of religious communities.

St. Patrick (d. 461) writes that his father was a Deacon and his grandfather a Presbyter (*Migne, P.L. 53, 801*). As the founder of Irish Christianity was of Christian ancestry, it seems to follow that Patrick was not of Irish descent. As he came from clerical ancestors who believed in carnal marriages, it is not likely that Patrick was an advocate of celibacy. If Patrick came from Gaul, as most scholars assume, it is very probable that he was an Arian. This would explain the lack of evidence that St. Patrick and the early Irish Church was in communion with the Ecumenical Church, and why the British church historian, St. Bede (d. 735), all but ignored his existence. "It has been maintained that he never existed" (*C.E. 8, 99*). After the days of St. Columba (d. 597) and St. Augustine of Canterbury (d. 604), Ireland slowly became infiltrated by Benedictine (Italian) monks who were Trinitarian. These Benedictine monks, who lived in platonic union with nuns, invented the legend that Patrick lived with the Virgin Brigid (two who lived nearly a century apart) and that he explained the mystery of the Blessed Trinity by using a shamrock (as if the Ecumenical Church could have approved such a heretical analogy). The question here is not whether St. Patrick was a Unitarian, but whether or not he was the founder of Irish monasticism and celibacy before the days of St. Benedict of Italy (*see Council of St. Patrick, A.D. 450, canon 9; Mansi 6, 516*).

St. Brigid of Ireland (d. 523) was buried in Kildare. When Ireland adopted statue worship (after the days of St. Bede), the bodies of St. Patrick and of St. Brigid were 'translated' to the cathedral of Downpatrick in Ulster, and were placed side by side in the new grave. St. Brigid is now known as the first Abbess of Kildare (*Irish Breviary, Feb. 1*). The British Bishop and Bishopess, St. Mel and St. Melchu, "conferred on her the order of a bishop" (*Butler's Lives of*

the Saints, vol. 1, p. 226). She was called "the pearl of Ireland" (*Hiberniae margarita*; *Acta Sanctorum*, vol. 8, p. 576), and the Book of Armagh maintains that "Between St. Patrick and Brigid, the pillars of the Irish Church, existed a friendship of love so great, that they had but one heart and one mind" (*C.E.* 2, 784). Thus history is falsified and rewritten to fit the philosophies of a new era. The modern Breviarium Romanum still repeats these medieval legends and stubbornly maintains that St. Patrick "instructed the Virgins and Widows in the law of celibacy", and taught them to recite the Psalter every day, to make the sign of the cross 100 times a day and to genuflect 300 times a day (*Breviary*, March 17, Lesson 5 & 6).

Catholic scholars do not believe that the Institution of Religious Orders and the recitation of the Canonical Hours originated in Ireland. During the first thousand years of Christianity the Catholic Church in the West knew only one Religious Order, that of St. Benedict (d. 543). Msgr. Duchesne hints that the origin of the Benedictine Order may be related to the abolition of the catechumenate which put hundreds of Deaconesses out of work. "The diaconate of women maintained an existence down to the fifth or sixth century. By this time the baptism of adults had become more and more exceptional, and the deaconesses had thus no longer the opportunity of exercising their liturgical functions" (*Duchesne, Christian Worship, Its Origin and Evolution*, London, 1912, p. 343). Cardinal Newman writes: "Centuries passed, and after many extravagant shapes of the institution, and much wildness and insubordination in its members, a new development took place under St. Benedict" (*Newman, Development of Christian Doctrine*, rev. ed., p. 370).

The wild and insubordinate hermits and virgins were a leftover of paganism. Their immorality, popularity and

number grew so fast in Catholic Rome, that something had to be done to clear the city streets. As late as 692 the Ecumenical Councils had to warn these exhibitionists: "Those who are Hermits and wear black robes and long hair and roam the streets, should either join the monasteries or go back to the desert from where they derived their name" (*Quinisext Council, canon 42; Mansi 11, 963*). Pope Gregory II (d. 731), as we have seen, decreed: "If any layman out of greed has committed perjury, he must give all his goods to the poor, and shall be tonsured and serve in a monastery all the days of his life" (*Migne, P. L. 89, 531*). Thus from its very beginning the monastery was intended to be a house of correction for prostitutes, juvenile delinquents, unemployed beatniks and criminals. The monastery further served as a home for orphans, misbehaving Presbyters and Deacons, heretics and political enemies.

Brother Benedict (d. 543) and Sister Scholastica (d. 543) are the founders of the Order of Benedictine monks and nuns. The Breviary informs us that St. Benedict left the world and became first a hermit. He lived in the Italian desert in the highest cave of Sublaco (*Breviary, March 21, Lesson 4*). According to the Lives of the Saints, he ran naked in the desert with dozens of naked virgins in order to harden himself against temptation. As he was not a priest nor lived near a priest, he never attended church services and never witnessed for Christ to others. When he became older, he moved with Scholastica to the mountain of Cassino and changed an old pagan shrine into the first Christian Monastery of the West, Monte Cassino. There all undesirable characters of the city of Rome were put under discipline and monastic rule.

As with all other inventions, Rome tried to make monastic life with its monastic vows a few centuries older by creating several spurious Monastic Rules and attributing them to the

Fathers of the fourth century. As mentioned before (*vol. I, p. 33*), the alleged Rule of St. Augustine is spurious. "None but Letter 211 and Sermons 355 and 356 were written by St. Augustine . . . no complete Rule was ever written prior to the time of St. Benedict" (*C.E. 2, 79*). The Rule of St. Jerome (*Migne, P.L. 30, 329-438*) is also spurious.

The Rule of St. Benedict (*Migne, P.L. 66*) has been revised many times. It gives the Abbot of the monastery complete authority over life and death of all inmates. He may use penance, excommunication, lashing, torture and even the knife to maintain monastic discipline: "If any brother, having frequently been rebuked for any fault, does not amend even after he has been excommunicated . . . the punishment of the lash shall be inflicted upon him. But if he does not even then amend . . . then the Abbot shall act as a wise physician (*sapiens medicus*) . . . then at last the Abbot may use the surgical knife (*ferro abscissionis*), as the Apostle says: 'Remove evil from among yourselves' (I Cor. 5:13); and again: 'If the unbeliever depart, let him depart' (I Cor. 7:15), lest one diseased sheep contaminate the whole flock" (*Rule of St. Benedict, chapt. 28; Migne, P.L. 66, 520*). The biblical 'departure', of course, refers to divorce in cases of mixed marriages, and does not refer to departure from this life or a license to murder. Thus the penitential system of the catechumenate gradually turns into the voluntary or forced discipline of monastic life.

There is no evidence whatsoever that St. Benedict, after he had left the desert of Sublaco and had founded the first Western Order of monks and nuns in Cassino, received Holy Orders from a secular bishop. He might have postponed his Baptism until death. The Breviary merely relates that he received the Eucharist (*sumpta Eucharistia*) just before he died. The monks and nuns were supposed to remain a group of the laity. One cannot leave the world and still minister

to the world. Besides, the majority of the inmates were not fit to be called Christian laymen, much less Clergymen. However, within 50 years the Benedictine monks became so rich and so powerful that they controlled the Roman papacy. They were admitted to the clergy and began to create hierarchies. Benedict I (575) was the first Benedictine monk to become pope of Rome. From 575 to 1075 thirty-three popes were Benedictines. These popes were generally uneducated, immoral and worthless men, but they obtained for Rome its wealth and temporal power. They who falsely claimed to renounce the world, became its rulers. Emperor Charlemagne rightly described them as "lazy", and Monsignor Duchesne, speaking of the papacy from 750 to 1053, explains: "The Lateran became a resort of persons of ill-fame" (*Duchesne, Beginnings of the Temporal Sovereignty of the Popes, London, 1908, p. 224*). Cardinal Baronius calls this period the reign of the whores (*Baronius, Annales; Lucca, 1744; vol. 15, p. 501*). Yet without these "whores" and immoral popes the Bishop of a city (*urbis*) could never have become a ruler of the world (*orbis*).

Not only the monks received the Orders of the diaconate, presbyterate and episcopate, but also their platonic companions were ordained Deaconesses, Priestesses and Bishopesses. The Bishop and Bishopess (monk and veiled nun) lived in the same house. The Catholic Encyclopedia cannot deny the existence of the "episcopissa, presbytera, diaconissa" (*C.E. 3, 484*), but falsely maintains that "the Bishopess, as a rule, did not live in the same house with the bishop" (*C.E. 3, 485*), and as proof it refers to the local French Council of Tours (567). This council, like nearly all others, not only failed to enforce its disciplinary laws, but approved the platonic marriages of the episcopate: "A bishop should live with his wife as a sister" (*Mansi 9, 795*). No real separation was intended, for this would have destroyed the platonic

union itself. According to 8th-century epistles, attributed to the Benedictine monk-pope, Gregory the Great, Abbots were allowed to live with nuns, as long as they did not know them carnally (*Migne, P.L.* 77, 229 & 641). Early Irish canon laws, attributed to St. Patrick, decree under pain of excommunication that the wife (*uxor ejus*) of every clergyman (monk) must wear a veil (*Irish Council under Patrick, canon* 6; *Migne, P.L.* 53, 824), while canon 9 forbids the monk to go pleasure riding with somebody else's nun. The Roman Catholic monk, St. Bruno, in 1086 founded the Order of Carthusian monks and nuns. Till this day the Carthusian nuns, four years after their profession, are ordained Subdeacons and Deacons by the bishop according to the rites of the Pontificale Romanum. Vested with "stole and maniple" these nuns chant Solemn Masses (*See C.E.* 3, 391-392; *Attwater's Cath. Dict.* p. 517).

Monks and nuns lived in the same monastery ("Double Monastery") as brothers and sisters. The 8th-century Ecumenical Council of Nice (787) decreed: "That henceforth no Double Monastery (*Duplex Monasterium*) shall be erected . . . Monks and Nuns shall not dwell together in the same monastery, for in thus living together adultery finds its occasion" (*Mansi* 13, 755). The Catholic Encyclopedia admits that throughout the Middle Ages the West continued to build its double monasteries, and the Catholic Dictionary of Attwater admits that they continued to exist in Catholic Poland till the 19th century (*Cath. Dict.* p. 158).

Every Order had its male and female members living together (Benedictine nuns, Franciscan nuns, Dominican nuns, etc.). If the ecumenical council of Nice was guided by the Holy Spirit, then it follows that fornication found its way in their monasteries. Monks and nuns wore nearly identical cloaks and haircuts. When the nuns removed their veils (against which the councils warn) the peasants could not

distinguish them from the monks. Thus one Benedictine nun actually succeeded in being made a pope.

In the 8th and 9th centuries the Benedictine Bishops and Abbots moved with their Bishopesses and Abbesses into castles and became worldly princes and temporal rulers, accumulating wealth and power. They began to rob the poor and sell the Sacraments. The Italian monasteries became so rich and powerful that Pope Leo (1054) complains of "Abbots and monks who dedicate themselves not to the love of charity, but to the passion of robbery, and who do not cease to mislead as many laymen as they are able to deceive, and instruct them that they should leave their goods and possessions to the monasteries, either during their life or at the time of their death" (*Pope Leo IX, Ep. & Decreta* 66; *Migne, P.L.* 143, 685; *Mansi* 19, 670).

By the 11th century monastic life had practically died out in the West, leaving a religion of meaningless ritualism and superstition by which sinners may remain sinners and yet can work out their salvation by penance and payments. Benedictine Sisters lived such immoral lives that they were banished in nearly every country. Benedictine monks had lost all respect and power. Monachism (Monkery) was just about to die out in the West, when the East suddenly broke off all Christian fellowship, and left Western Europe on its own (1054).

Pope Nicholas II in the Roman Council of 1059 sought to revive monkery by reforming the Benedictine Order. During the 11th century many branch orders were founded to liberate the West from clerical concubinage and simony. St. John Gualbert (d. 1073) founded the Order of Camaldoli; St. Bruno (d. 1101) founded the Roman Catholic Order of Carthusians; St. Robert (d. 1098) founded the Cistercian Order; St. Norbert (d. 1134) founded the Premonstratensian Order; St. John of Matha (d. 1213) founded the Order of

Trinitarians; St. Dominic (d. 1221) founded the Dominican Order; St. Francis (d. 1226) founded the Franciscan Order; St. Peter Nolasco (d. 1256) founded the Order of Our Lady of Mercy; etc. etc. Like the change in traveling from railroads to private cars, any ambitious monk wanted his own steering wheel, and under one pretext or another founded his own Order. Each Order, of course, had to have its female members too. In no time the scandal was as great as ever.

Sexual intercourse between monk and nun was hardly frowned upon if the two lived together. The scandals of which the medieval theologians speak are those of adultery with other nuns. The Benedictine monk, Peter Abelard (d. 1142), Abbot of the Monastery of St. Gildas, Brittany, was not an immoral man according to the moral standards of his time, though his political enemies tried to ruin his character. Yet he lived publicly with his famous mistress, Abbess Heloise, whom he called his lover and his wife (*see C.E. I, 37*). Abbot Abelard and Abbess Heloise were the idols of Paris, and, like all platonic couples, were buried together in the Paraclete. Abelard was a man of great learning and behavior. In contrast to other monks, he did not drink. As head of a monastery he informs us that the wives and children of the monks lived within the grounds of the monastery.

St. Bernard of Clairveaux (d. 1153), as Abbot of a monastery, complained that "The churches are without people, the people . . . are without Christ" (*Migne, P.L. 182, 434*). In the same epistle he attacks a famous monk who preached for money, wherewith "he would play dice or . . . after having been applauded by the people during the day, this famous preacher has been found at night with prostitutes" (*St. Bernard, Ep. 241; Migne, P.L. 182, 435*). In the following epistle, St. Bernard tells the people of Toulouse of these monks and prelates: "Wolves (lupes) have devoured your

people . . . Snatching foxes (*deprehensae vulpes*) have molested the most precious vineyard of the Lord . . . Serpents (*serpentes*) . . . Thieves (*fures*) . . . Robbers (*latrones*) . . . Defilers (*maculatores*) . . . and corrupters (*corruptores*) of your faith" (*Bernard, Ep. 242; Migne, P.L. 182, 436*).

The Venerable Gilbert of Gemblours (d. 1208), as Abbot of a monastery, confesses that monachism has become an oppression, a scandal and reproach to all men. By now the entire hierarchy, from Archdeacons to Archbishops, is made up of monks. Speaking of these prelates, Gilbert complains: "The majority of them 'enter not by the door, but climb up some other way' (John 10:1); they enter through ambition and with the aid of money, not by grace; they do not enter by election, but by the favor of princes; they enter, not to feed but to be fed; not to minister but to be ministered to; not to sow, but to reap; not to labor but to rest; not to protect the sheep from the wolves, but more savagely than wolves they tear them to pieces" (*Guilbertus, Ep. 1; Migne, P.L. 211, 1287-1288*).

Peter Cantor (d. 1197) exposes the same monks and prelates (*Migne, P.L. 205, 82, 99, 101, 165, 176, 233, etc.*). St. Hildegard (d. 1178), Abbess of St. Rupert's Monastery, in her Book of Divine Revelations describes the same hierarchy as "Ravishing wolves (*rapaces lupos*) . . . the most ferocious beasts (*ferocissimae bestiae*) . . . Wolves who devour the lambs and are voracious in their drunkenness; and the more adulteries they commit, the more without mercy will they judge us . . . Robbers of churches (*raptores ecclesiarum*) . . . and with their offices they reduce us to paupers" (*Hildegarda, Revelations, Part 3, vision 10, chap. 16; Migne, P.L. 197, 1017-1018*).

King Louis VII (d. 1180) wrote to Pope Alexander III that the immorality of prelates and monks could be cleaned up if Rome would only give the word (*tantum dic verbo*): "Our

Pontiffs certainly love to have the first places (praesunt), but few are of any benefit (prosint)." They multiply horses and four-horse chariots, writes Louis, and are only interested in wealth and pleasures (*Migne, P.L. 200, 1379*).

It is true that popes attacked kings, kings accused popes, monks denounced the secular clergy, the self-styled saints exposed the sinners, one accusing the other in their struggle for power. Yet it is equally true that the accusations are historically correct. Peter of Blois (1187), Archdeacon of Bath, wrote to Cardinal Octavian that the hierarchy are a pest (pestis), unworthy (indigni), miserable (infelices), occupying the chair of pestilence (cathedra pestilentiae), the occasion of ruin for themselves and others (occasio ruinae), more beastly than all beasts (bestiis omnibus bestialior), of no virtue and without sincerity of conscience (sine conscientiae sinceritate), illiterate (illiteratus), dumb (mutus), instead of being an example they are given to exploitation of the people, they are immature (adolescentuli) and weaklings (molles), useless (infructuosus) who sell (venditur) the ministry of Christ and the administration of God's Sacraments, they are statues of misery, elected for the destruction of the people, oppressed by simoniacs and the ambitious (*Petrus Blesensis, Ep. 23; Migne, P.L. 207, 82-83*).

The monks used their monastery grounds to sell their wine and other crops. The Council of Beziars (1233) reveals that these monks hired wicked and shameless people, stage performers, jugglers, dice players and professional whores (publicas meretrices) to lure the crowds to their monasteries and church carnivals (*Conc. Biterrense, canon 23; Mansi 23, 276*).

The Western cathedrals and dioceses were administered by monks, known as Canons, who formed some sort of local cardinalate. These Canonical priests raised their families publicly and were succeeded in office by their sons. As we

have seen (vol. I, 131), the Councils of Clermont (1095) and the Fourth Lateran (1215) in vain passed legislation to abolish this dynasty of the diocesan curia (*Mansi* 20, 818; 22, 1018).

When we read the life stories of the medieval Saints in the *Acta Sanctorum* or Roman Breviary, we see that boys and girls were committed to monasteries before the age of reason. St. Bede (d. 735), for example, was committed to a monastery at the age of seven (septennis) and soon was made a monk (monachus deinde factus) (*Breviary*, May 27, *Lesson* 4). He happened to turn into a valuable scholar. St. Gertrude (d. 1292) offered her virginity to a Benedictine monastery at the age of five (quinquennis). She was completely worn out and died at the age of 36 (*Breviary*, Nov. 15). In spite of the most fantastic stories related about her (Christ appeared to her; the Apostle John appeared to her; she received the gift of prophecy, etc.), she was as much a politician and deceiver as all other prophets and prophetesses of this era. The Catholic Church till this day is not sure whether St. Joachim (d. 1202) was a prophet or a scoundrel.

St. Catherine of Siena (d. 1380), who claimed to have the stigmata of the five wounds and also the gift of prophecy (*Breviary*, April 30), describes the Western clergy and hierarchy as Wolves and Beasts, wallowing in their filth and indulging in all sort of sins and desires of their bestial appetites, who care for nothing else than pleasures and estates (*Caterina*, *Epistole*, Ep. 41; vol. I, p. 253).

St. Bridget of Sweden (d. 1373), founder of the Brigittine Order (for ladies only), assures us that the 14th-century monasteries were houses of prostitution with their doors open day and night. Bridget, a recognized Prophetess and canonized Saint (*Breviary*, Oct. 8), ought to be accepted by Roman Catholics as a reliable witness. She informs us that the pregnant nuns no longer are ashamed of their condition

and the priests, deacons and subdeacons no longer try to hide their unwedded wives, "for some of them are manifestly delighted in it, because their whores with swollen bellies walk together with other women . . . they must be called the mediators of the Devil (Nunc autem quidem illorum manifeste laetantur ex eo, quia meretrices eorum intumesciente ventre cernunt inter alias ambulare . . . vocandi sunt leones Diaboli)" (*Birgitta, Revelationes, bk 4, chapt. 33*).

John Wycliff (d. 1384), a pre-Protestant reformer and a contemporary of Bridget, Catherine and other Catholic reformers, denounced the monasteries: "Holy men have sinned in founding private Religions (Orders) . . . The Religious who live in private Religions, are not of the Christian religion . . . Monks are bound to gain their livelihood by the labor of their hands, and not by begging." The Lollards of England, followers of Wycliff, held that "All Religions (Orders) without distinction have been introduced by the Devil." The Council of Constance (1415) in 45 articles condemned the above quoted truisms of Wycliff and the Lollards (*Constance, Session 8, Art. 22-24, 34, 45; Mansi 27, 633-634*).

Every writer of the Middle Ages, whether the immortal Italian poet, Dante Alighieri (d. 1321), or the saintly Vincent Ferrer (d. 1419), or the condemned Dominican reformer, Savonarola (d. 1498), confesses unanimously that monasteries are houses of prostitution, institutions of the Devil, and that the rich monks are the oppressors of the poor. Yet these immoral, lazy, ravishing monks invented celibacy, canonical hours, fasting, scapulars, rosaries, medals, and many works of penance. They imposed these things freely on themselves in order to attract the attention of the world. Once they had gained their popularity and power, they freed themselves of these burdens, or imposed them also on the secular clergy and laity.

The Council of Constance (1415), convoked by Pope John

XXIII, found its pope guilty of "sexual desecration of Holy Nuns and defilement of Virgins (cum sanctis monialibus incaestum, cum virginibus stuprum)" (*Constance, Session 10, Art. 9; Mansi 27, 663*). If Nuns can be forced to submit to the hierarchy, as this Ecumenical Council maintains, it follows that monasteries are not fit places for virgins.

The greatest denouncer of monastic life is the famous priest-scholar, Desiderius Erasmus (d. 1536), contemporary of Martin Luther. Erasmus was the illegitimate son of a priest, and was forced to become a monk: "the illegitimate child of Gerard . . . was forced through necessity and the insistence of his guardians to enter in 1486 the monastery" (*C.E. 5, 512*). His attacks against monks are more vicious and frequent than those of all heretics combined. "His concept of the Blessed Eucharist . . . resembled the later teachings of Zwingli. Similarly he rejected the divine origin of the primacy, of confession, the indissolubility of marriage . . . fasts, pilgrimages, veneration of saints and their relics, the prayers of the Breviary; celibacy and religious orders in general he classed among the perversities of a formalistic scholasticism" (*C.E. 5, 512*). He accused the monks of tyrannizing over the conscience of the laity for their own personal gains; of forgetting Christ and preaching preposterous doctrines of their own inventions; of defending the system of indulgences in a manner which common men cannot and will not tolerate. He blames the monks for the fact that the Gospel of Christ has vanished and that the last spark of Christianity has almost completely been extinguished. In spite of these attacks the Pope offered Erasmus the Cardinalate, but he refused because he did not believe in the office. He died as a devout Christian without leaving the priesthood; he refused the Last Sacraments, because he did not believe in it; and "he was buried with great pomp in the Cathedral at Basle" (*C.E. 5, 513*).

In 1534, a Spanish soldier, Mr. Lopez, now known as St. Ignatius of Loyola (d. 1556), founded the military Order of Jesuits to combat "Luther and the heretics of that era" (*Breviary, July 31, Lesson 5*). Instead of reforming, Rome fought the Reformation. Consequently the immorality of monks and nuns continued in Catholic countries, but in Protestant countries Rome had to abolish her Double Monasteries and be more cautious in hiding her scandals. The almost unbelievable stories told by Protestants today about monks and nuns are the true stories of medieval immorality handed down to them by their ancestors. The existence of gross immorality among cloistered monks and nuns in Europe and in the American hemisphere must be believed to be as great as ever, unless the unanimous testimony of the hundreds who have escaped the cloisters is put aside as one consistent lie. The thousands of nuns who roam the streets of America are not cloister nuns, but work in private schools and hospitals. Though they wear the garb, they live as much in the world as a Protestant minister. They are merely used as slave-labor, since private institutions cannot pay the salaries of teachers and nurses. Their morality is usually high, except for the large number of homosexuals among them.

As we have seen in the case of Erasmus, the monastery was not simply an institution for adults with a so-called divine calling, but from its very origin it was intended to rid society of juvenile delinquents, orphans and neglected children, while other children were given away to the monastery by parents who had vowed them in some sort of a deal or bargain with God. "Virgins offered themselves when quite young, at ten or twelve years of age. As there were children offered by their parents to monastic life, so also there were children vowed to virginity before their birth" (*C.E. 15, 459*). Furthermore, hundreds of political

enemies, heretical rulers and misbehaving clergy were forever silenced by confining them to a monastery (see *H. H. Milman, History of Latin Christianity*).

In the United States and Canada more than a thousand priests and nuns are confined to monasteries, many, if not most of them, against their will. They were put there forcibly because of crimes like rape, theft and heresy (Protestantism), of which the last is considered the greatest crime (*Thomas Aquinas, Summa II, II, q. 11; C.E. 14, 768*). Those priests who are locked up behind the bars of monasteries are listed in the Catholic Directory under each Diocese as "On Sick Leave" or some other misleading title. Those who are listed in this Address Book without an address are usually undergoing penance. Hence monasteries are ecclesiastical penitentiaries, though Rome often pretends that the inmates entered voluntarily to amend their lives. The hierarchy of the United States decreed in this matter as follows: "Unworthy priests have no just claims to support, yet if they wish to amend, a house governed by regulars should be provided for them" (*Acta et decreta Concilii Plenarii Baltimorensis III, A.D. 1886, Title 2, canon 7, Art. 4*).

In the Protestant United States it is a general practice of the police not to prosecute priests caught in crime, but to hand them over to their bishop. These priests, therefore, do not have access to our civil courts, nor are they confined to our jails, but are at the mercy of ecclesiastical courts and discipline. Illegitimate children of monks and priests are placed in Catholic orphanages, and minors, sexually involved with priests, are often placed in monasteries to suppress scandal, to avoid law suits, and to silence them forever. Wayward girls, Catholic and Protestant alike, are often handed over by the Courts to Catholic institutions where many are subjected to exhausting slave-labor till they sign

a paper, stating that they 'voluntarily' accepted monastic life.

St. John Eudes (d. 1680), instead of selecting nuns from the best families, invented the practice of selecting girls of loose morals. "For female sinners he founded the Order of our Lady of Charity, to recall them to a Christian life" (*Breviary*, Aug. 19). In the United States we have the "Good Shepherd Convents" and the "Magdalen Sisters", piously named after Mary Magdalene, the alleged public woman in the days of Christ. "Magdalens, the members of certain religious communities of penitent women who desire to reform their lives" (*C.E.* 9, 524). This Order of religious Nuns is subdivided according to moral standards into three classes: "(1) the Magdalens proper . . . admitted to solemn vows, (2) the Sisters of St. Martha, who . . . could not undertake the obligation of solemn vows, and (3) the Sisters of St. Lazarus, public sinners confined AGAINST THEIR WILL" (*Catholic Encyclopedia*, vol. 9, p. 524).

"GOOD SHEPHERD, OUR LADY OF CHARITY OF THE. — The aim of this institute is to provide a shelter for girls and women of dissolute habits, who wish to do penance for their iniquities and lead a truly christian life. Not only VOLUNTARY penitents, but also those consigned by CIVIL OR PARENTAL AUTHORITY are admitted. Many of these penitents desire *to remain for life*; they are admitted to take vows, and form the class of 'Magdalens', under the direction of the Sisters of the Good Shepherd . . . Prayer, PENANCE AND MANUAL LABOR are their principal occupations . . . The 'Penitents', 'Magdalens', and 'Preserves' form perfectly distinct classes, completely segregated from one another . . . The Good Shepherd is a branch of 'Our Lady of Charity' . . . founded by Blessed John Eudes" (*C.E.* 6, 647).

Here we have a new "Penitential System" for our modern

space age, and the public admission that there are "Sisters" in the United States who were forced "against their will" to join the Order. Many are put there by the police and other civil authorities. In many cases their "chaplain" (confessor and spiritual adviser) is a priest who himself was put there for punishment. With these inmates as slave labor, these tax exempt penal institutions compete with private enterprise, such as laundries and printing shops. Numerous monasteries, never inspected by civil authorities, violate other state laws and sanitary laws. Irregularities in death certificates, burial without embalming or without a coffin, and other violations go unpunished.

Even the best of our modern monasteries for men are no more than glorified pool rooms. Monks play billiards, card games; smoke cigars or use snuff; drink beer and wine, often made in their own breweries; watch television and enjoy whatever this world has to offer. Instead of separating themselves from the evils of the world, they have separated themselves from the responsibilities, hardships and laws of our civilization and have imported the evils of this world within their sacred walls. Furthermore, the priest-monks employ brother-monks to do the manual labor for them, so they may live in leisure.

The early Christians did not forsake their families, but forsook the devil and all worldly pomp. One cannot witness for Christ "to all nations" (*Matt. 28:19*), by hiding one's light "under a bushel" (*Matt. 5:15*).

THIRD ORDERS OR TERTIARIES

In 1452 a group of pious Roman Catholics founded its own order of "Beguines" in the heart of the City of Amsterdam. The Pope refused to approve the group as a new Order, and they were incorporated into the Carmelite Order as a special branch. This incident gave the monks, who

already controlled the secular clergy, the idea of organizing the laity in so-called Third Orders. By the 16th century we find this group, half monk, half laity, wearing the monastic robe and sharing in the indulgences of the main Order.

Today, those of the Third Order are no longer required to wear the monastic garb, nor do they have to recite the canonical hours. Members of the Third Order are especially enrolled into the scapular of the main Order, but wear these abbreviated scapulars underneath their civilian clothes. They must daily recite certain prayers and have their monthly meetings at which the monks peddle their literature and seek donations for their monasteries. The evolution of this new group can be studied from the Bulls of Nicholas V (1452), Sixtus IV (1476), Urban VIII (1635) and Benedict XIII (1729).

"The canonical institution of the Third Order dates from the middle of the fifteenth century, when a community of Beguines at Guelders sought affiliation to the order . . . of the Carmelites" (*C.E.* 14, 638). In the 17th century community life was made optional, but the Bull of 1635 still "prescribes the recitation of the canonical office" (*C.E.* 14, 638). Today its members are ordinary laymen.

CHAPTER THREE

MONASTIC AND LITURGICAL CHANT

WHAT IS THE ORIGIN OF CANONICAL HOURS, BREVIARY AND GREGORIAN CHANT?

The Canonical Hours are Psalms, Hymns, Prayers and the Life stories of the Saints, recited by the monks in chorus to occupy their time. These monastic devotions are divided and named after the medieval division of the day: Matins (morning prayers), Lauds (praises at dawn), Prime (first hour of day: 6:00 A.M.), Tierce (third hour: 9:00 A.M.), Sexts (sixth hour: 12:00 M.), Nones (ninth hour: 3:00 P.M.), Vespers (evening prayers) and Complins (last or nightfall prayers).

The Breviary (Latin: *breviarium*; from *breve horarium*) is an abbreviated version of the monastic Hours. It is usually recited privately by the secular clergy. This form of worship or "office" has been imposed upon the clergy under pain of Hell. It is written in Latin, and at 500 words a minute it still requires more than an hour to finish the daily portion of the breviary.

During the first five centuries of Christianity there were no Canonical Hours, because there were no monasteries with monastic rule in the West. Hence St. Patrick (d. 461) or Pope Leo the Great (d. 461) had never heard of Canonical Hours or the recitation of the Breviary. This mode of worship was first introduced in the West by the monks of Monte Cassino (6th cent.). "At first, there was no choir book, properly so called; the Bible alone sufficed for all needs" (*C.E.* 2, 773).

The number of books used for the Canonical Hours gradually increased. First a Psalter was composed (6th cent.). Then the Mass of the Catechumens (Dry Mass) was added (9th cent.). Then the Books of Martyrs (martyrology) was added (10th cent.). Finally the life stories of canonized Saints (*Acta Sanctorum*) were added to those of the martyrs. In the 11th century a Breviary was composed for monks who performed full time clerical work outside the monastery. In the 13th century the abbreviated form of office could be used by other monks when they had to leave the monastery. From the 13th to 16th century the great majority of the clergy were monks and the Breviary became gradually imposed on all clergy, regular or secular. The Breviary, used by the parish priest of today, consists of four volumes for the four seasons of Spring, Summer, Autumn and Winter. Its form and text were composed after the Reformation by Pope Pius V, whose Bull "*Quod a nobis*" of July 7, 1568 is still attached to it.

The Psalter or Book of Psalms was composed in the 6th century, because there were not enough Bibles to give every monk a copy. These Psalters were soon set to music and are the first of all choir books used in monasteries. In the 8th century, the Benedictine monastery of Fulda in Germany made the chanting of the Psalter a monastic rule (canon) for all monks. The German monks who sang this new

canonical liturgy were freshly converted from paganism.

By the 9th century, when the Agape, the daily celebrations of the Lord Supper and the Catechumenate had been abolished in Italy and Germany, and before France had invented her Daily Low Masses, the monks of Monte Cassino and Fulda added the *Missa Catechumenorum* (Mass without Offertory and Communion) to their monastic office. These prayers of the Old Catechumenate came to be known as the "Dry Mass" (*Missa Sicca*) and are still recited today by certain monks who live in private cells instead of a community life (see *Attwater's Cath. Dict.* 1961 ed., p. 159). When the combined liturgy of the Psalter and Mass became too lengthy for one service, it came to be sung in parts (see *C.E.* 11, 219). This gave it the name of "Canonical Hours", although the word Mass (*Missa*) was also used till the 11th century. Amalarius of Metz (9th cent.) in his *On Ecclesiastical Offices* gives us the first description of the Hours: "De Prima, Tertia, Sexta, Nona, Completorio" (*Migne, P.L.* 105, 1163-1185). This strange, ninth-century Benedictine practice of chanting the office from morning to night is only the very beginning of the long and complicated Canonical Hours of the later Middle Ages. "The thing it represents," explains the Catholic Encyclopedia, "appeared—confusedly, it might be—at the end of the eighth century" (*C.E.* 2, 773).

By the 10th century the lives of martyrs were added to the Hours and the Martyrology was not only divided into seasons, months, weeks and days, but its life stories were divided into "Lessons". The Roman Council of 963 informs us that Pope John XII "never celebrated the Matins nor the Canonical Hours (*Matutinas et Canonicas Horas eum non celebrasse*)" (*Mansi*, 17A, 466).

By the 11th century the Canonical Hours comprised so many books that it required eight hours (entire day) to

chant them. Pope Hildebrand (1074), himself a monk, is the first pope to shorten the Hours in order to have some time left for the administration of the new Western Church. These Shorter Hours received the new name of "Breviary" (11th cent.). Only the Pope and those Benedictine monks who worked in the newly founded papal courts were allowed to use the Short Hours. The monks of Monte Cassino continued their Long Hours, while the secular clergy did not recite the monastic Hours. As the "Breviary" originated after the final schism (1054), it was never adopted in the East. "St. Gregory VII having, indeed, abridged the order of prayers, and having simplified the liturgy as performed at the Roman Court, this abridgment received the name of Breviary" (*C.E.* 2, 769). The Cathedral Canons, who worked in the episcopal courts of the West continued the Long Hours. How these monks could serve as scribes in the courts, chant for eight hours, and raise their own families, has never been satisfactorily explained.

By the 13th century many new Orders had been established which also chanted the Canonical Hours. In 1241 Pope Gregory IX granted the Franciscan Order the privilege of chanting or reciting the Shorter Hours. At the end of the 13th century all other monks still chanted the Long Hours (*Durandus, Rationale, bk 5*). So far, the secular clergy had not yet been forced to waste their entire day by reading or chanting the legends, myths and miracles attributed to legendary martyrs and saints. Jesuit Father, Francis Weiser, however, claims that the secular clergy began to recite the office in the thirteenth century (*Handbook of Christian Feasts and Customs, p. 20*).

By the end of the 14th century most of the Western clergy were supposed to recite the Breviary, including the subdeacons. As there was no way of checking the secular clergy, the Breviary was neglected by all, from subdeacon

to the pope. The "Holy Council" of Constance (1415), "legally assembled in the Holy Spirit", testifies that the Pope himself (John XXIII) "like a pagan despised the Divine Office . . . showed no interest in Papal Masses and Vespers, and neglected to recite the Canonical Hours, or to observe fasts, abstinence, devotions, and other canonical regulations to which all Christians and especially the clergy and ecclesiastics are bound by the Church (velut paganus, divina officia contempsit, . . . Missis et Vesperis papalibus interesse non curavit, Horas Canonicas dicere, jejunia, abstinencias, ceremonias, et alia canonica instituta, ad quae omnes Christiani, et praesertim clerici et ecclesiastici adstringuntur, juxta ecclesiam servare sprexit)" (*Constance, Session 10, Art. 7; Mansi 27, 663*).

The Fifth Lateran Council (1516), dealing with reform and discipline, and again the Council of Trent (1563) determinedly and officially imposed the Breviary on all secular clergy under penalty of mortal sin. The great Erasmus (d. 1536), both as a monk and as a secular priest, had despised and publicly ridiculed the obligatory "prayers of the Breviary, (and) celibacy" (*C.E. 5, 512*), but the Protestant Reformation caused Rome to become much stricter in enforcing the rules and rubrics of her liturgy. Besides the Roman Missal, the entire Breviary was re-edited and modified in 1570. Many of the fantastic myths about the Martyrs and Saints were omitted. The hierarchy was evidently of the opinion that as long as the priest's mind is occupied with compulsory prayers he has no time to get into mischief. Thus we see that monastic celibacy and the monastic Canonical Hours, which did not exist before the Middle Ages, came to be imposed on the secular clergy by the end of the Middle Ages. "Beginning with the subdeaconate, which was not raised to the rank of a major order until the Middle Ages, celibacy and the recitation of the Breviary are of ob-

ligation" (*C.E.* 14, 587). The Roman Catholic priests of the Eastern Rites (Uniats), if they belong to the secular clergy, are not required to recite the Breviary nor are they subjected to the law of celibacy. For a sum of money the Western priest may obtain the privilege of reciting the shorter Office of Mary instead of the Divine Office.

CHURCH ORGAN

In the early Church organ music was identified with the theater and the immoral stage parasites, and was considered improper for church use. It was not till the 13th century that Rome began to allow organ music in churches, and the practice became general during the 14th and 15th centuries. Because it was introduced after the final schism (1054), the Greek Orthodox Church still forbids organ music in its liturgical services. "A strong objection to the organ in church services remained pretty general down to the twelfth century" (*C.E.* 11, 300).

Piano and orchestral music are still considered improper for liturgical services of the Roman Church. After the Reformation there were movements to promote Gregorian chant and choral music without organ accompaniment. Madrigal and a cappella choirs were popular in the era of the famous Giovanni da Palestrina (d. 1594). Present Gregorian chant is usually accompanied by an organ. Though women are allowed to participate in devotional singing, they may not become members of church choirs. The famous Vatican Choir uses boy sopranos and altos, and for many years has used castrated singers to support them.

The Bible does not forbid string and brass instruments, but exhorts us (as all Breviary reciting priests ought to know): "Praise ye the Lord . . . with the sound of the trumpet (in sono tubae) . . . with the psaltery (wind instrument) and harp (in psalterio et cithara) . . . with the timbrel

and chorus (in tympano et choro) . . . with stringed instruments and organs (in chordis et organo) . . . with euphonious cymbals (in cymbalis benesonantibus)" (*Ps.* 150); with trumpets and with the sound of the cornet (in tubis ductilibus et voce tubae corneae) (*Ps.* 98: 5-6; *Ps.* 33:2); with the timbrel and harp (in tympano et psalterio) (*Ps.* 149:3); in the midst of young damsels playing on timbrels (*Ps.* 68:25); etc. The Hebrews used in their temple the harp, the viol, the tabret, the pipe, the cornet, the flute, the sackbut and psaltery, in spite of the fact that the same instruments were used in pagan temples and worldly celebrations (*Isa.* 5:12; *Dan.* 3:7).

GREGORIAN CHANT

The plain chant used in the Western Church originated in the seventh-century Benedictine monastery of Monte Cassino, and, like the Roman ritual, its origin was soon attributed to Pope Gregory the Great (d. 604). St. Bede (d. 735) is the first to attribute its origin to Gregory. Hence it received the name of Gregorian chant. "The name Gregorian Chant points to Gregory the Great" (*C.E.* 6, 780).

At first the chant was a simple monotone for reciting the Psalms, a somber sound befitting the penitential rites of monks. The present chanting of "Dominus vobiscum" and of other ancient parts of the Mass are left-overs of this early mode of recitation, lacking beauty of melody. After the organ was introduced, many new melodies were composed. Not one of the more melodious hymns, like *Tantum Ergo*, *O Salutaris Hostia*, *Dies Irae*, *Stabat Mater*, *Salve Regina*, etc., antedate the Greek Schism of 1054 and are, therefore, purely 'Roman Catholic'.

Most of the Gregorian chant extant is the work of late, Northern European composers. The forceful melody of "Et unam, sanctam, catholicam" of the Creed, and the ex-

plosive sound of the "Tuba mirum spargens sonum" of the Dies Irae, plainly point out that the chant was intended to be sung solemnly, manly and powerfully. At the turn of this century the French Benedictine monks of Solesmes changed the melodies and their rhythm into an effeminate, meaningless ritual. The new French melodies no longer fit the meaning of the words, nor did the French monks know how to pronounce the Latin (see "terrarum" in the Introit of Pentecost). Modern Gregorian Chant has been turned into pure lip service without giving meaning to the Latin words. St. Patrick (d. 461) had never heard of Gregorian chant, and if he taught the Irish tenors to sing hymns, sure and it was not in a dead language.

HYMNS

The biblical Psalms were the hymns of the Hebrews. The early Christians followed the Jews in psalm singing. "Is any merry? let him sing psalms" (*James 5: 13*). The monasteries of the 6th or 7th century turned the merry singing of psalms into a ritualistic, penitential, monotonous, Gregorian chant. As the Psalms of praise and thanksgiving did not lend themselves to martyr-, relic- and saint-worship, the first 'christian' hymns were composed about the time of Pope Gregory the Great (590-604), and were falsely attributed to the founding Fathers like St. Ambrose and St. Patrick.

The authorship of the early hymns cannot be historically established. The oldest hymns of the Roman Catholic Ritual are not older than the 6th century; they are very crude and not in rhyme. The first Western hymns originated in France and Ireland. The subject of the hymns is a clue to the antiquity of various doctrines and customs.

In the 6th century the Franks adopted Christianity and the Frankish Queen, St. Radegunda (d. 587), introduced

the worship of the wood of the cross. At the king's request St. Venantius Fortunatus (d. 605), Bishop of Poitiers, composed the first idolatrous or 'christian' hymns: "Pange lingua" and "Vexilla Regis." As it was the only hymn of its kind, Rome adopted the *Pange lingua* for the adoration of the cross (*Missale Romanum*, May 3, Sept. 14, Passion Sunday, Good Friday). Fortunatus did not compose the "Ave Maris Stella" (*Migne*, P.L. 88, 265).

In the 8th century the Germans adopted Christianity and christianized their Blumen Sonntag into Palm Sunday. At the request of Emperor Charlemagne the imperial Bishop of Orleans, Theodulphus (d. 821), composed the Palm Sunday hymn "Gloria, laus, et honor tibi sit." It is not in rhyme, and Rome did not adopt it till the 10th century (*Martène, De Antiquitate Ecclesiae Disc.*, vol. 20, p. 288; *Dreves*, vol. 50, p. 160).

In the 9th century Pope Gregory IV (835) extended the Italian feast of the Pantheon, All Martyrs' Day, to the entire Holy Roman Empire, and the Benedictine Primate of Germany, Rabanus Maurus (d. 856), composed the hymn "Sanctorum meritis" for the Feast of All Martyrs (*Breviary, Commune Martyrum*). The hymn "Veni Creator Spiritus", written for the baptismal rites on Whitsunday, is also attributed to Rabanus (*Mass for Pentecost; Monumenta Germ. Hist., Poeta*, vol. 2, p. 154). These hymns are still without rhyme.

Among the first Latin poets who wrote Christian hymns in rhyme is St. Fulbert (d. 1028), Bishop of Chartres. He wrote 27 hymns (*Migne*, P.L. 141, 339-352). The Roman Ritual once used his "Chorus Novae Hierusalem", but, because this bishop denied the Real Presence, his hymn has been removed.

The 11th century is the century of Mariolatry. Many new hymns were composed for the extraliturgical devotions, known as Laudes or Salut. The hymn "Ave Maris Stella"

(Hail Star of the Sea) is not in rhyme and is believed to have been written before the 11th century. The Benedictine monk, Hermann of Reichenau (d. 1054), composed the liturgical hymns in honor of Mary: "Alma Redemptoris Mater" and "Salve Regina" (Hail the Queen). They are not in rhyme (*Dreves, Analecta hymnica, vol. 50, p. 318*). The Marian hymn "Ave Regina Coelorum" is in rhyme, and is variously attributed to St. Bernard (d. 1153) or to Hermann.

In the 12th century, Peter Abelard (d. 1142) composed the first hymn book (*Migne, P.L. 178, 1765-1824*). Adam of St. Victor (d. 1140) composed the Sequences or Hymns of the Mass. The phrase "genitori genitoque" rhyming with "ab utroque" was already a standard pattern of the 12th-century rhymers (*Migne, P.L. 196, 1154*).

The Eucharistic Feasts, Processions and Benedictions of the 13th and 14th centuries introduced the hymns "Pange lingua", "Tantum ergo", "Lauda Sion", "Sacris Solemnis", "Verbum Supernum", and "O Salutaris", all of which have been falsely attributed to St. Thomas Aquinas (d. 1274). Only the last hymn has stanzas of four lines of eight syllables each, the standard mode of modern Latin hymns.

The 14th-century hymn "Jesu dulcis memoria", about the only hymn of the modern Roman Ritual which a Protestant could appreciate, has been falsely attributed to St. Bernard (12th cent.), because of its sweet and tender verses. It is in rhyme and it has the standard mode of 4 lines and 8 syllables. The "Daily Missal" ascribes the hymn to an unnamed Benedictine Abbess of the 14th century (*Lefebvre, p. 435*). The hymn "Stabat Mater" is related to the Franciscan Stations of the Cross and was composed by the Franciscan Order after the year 1342. It has been falsely attributed to St. Bonaventure (d. 1274). The funeral hymn "Dies Irae" has been attributed to Thomas de Celano (1260), but it is also a Franciscan hymn of the 14th century.

Throughout the Middle Ages the countries of Western Europe had their own national rituals, shrines, saints, feasts and hymns. Northern Europe had many extralitururgical hymns (14th and 15th cent.) which were unknown in Italy. The Reformers (1517) selected the most beautiful hymns, translated them (minus heresies) into the vernacular, or used the old melodies for new biblical hymns. The Genevan Psalter was published in 1551, i.e. nineteen years before Rome abolished all national rituals of Western Europe and forced the West to use the local ritual of the city of Rome (1570). The most beautiful Protestant hymns, like "My God how wonderful Thou art" or "According to Thy gracious Word" are Catholic hymns (*Quam admirabilis Deus*) which Pope Pius V (1570) donated to the Protestant churches. Scotland published its Psalter in 1615.

CHAPTER FOUR

LEGAL, FINANCIAL AND POLITICAL ASPECTS OF THE MEDIEVAL PAPACY

WHEN DID CANON LAW, PETER'S PENCE AND PAPAL TAXES ORIGINATE?

CANON LAW is that collection or body of ecclesiastical legislation to which all members of the Roman Catholic Church must conform. As it is not binding on the Christians of the East, it could not be older than the final schism (1054). John Gratian (1150) was the first Roman Catholic canonist to compile into one body all the laws binding on Western Christianity. He called his work "Decretum" (*Migne, P.L.* 187, 29-1870). The national churches of the West, however, did not repeal their own laws and continued to abide by the decisions of their own national councils till the Council of Trent (16th cent.). Pope Pius V in 1566 appointed a commission to prepare a body of canon laws which by the 17th century came to be known as the "Corpus Juris Canonici". This collection is still based on the Decretum of Gratian, and it still is not binding on Eastern Christians.

During the first seven centuries there were no canon laws binding on all Christians or Catholics, except the few canons promulgated by the Ecumenical Councils (325, 381, 431, 451, 553 and 680). Each national church, Rome included, abided almost exclusively by its own local canons. All early collections of alleged apostolic or universal laws are admitted forgeries. When the Catholic or Ecumenical Church was founded in the fourth century, its new hierarchy drafted the so-called Apostolic Constitutions and Apostolic

Canons (*Migne, P.G. 1; P.G. 137; P.L. 67*), which falsely claimed to have been "set forth by Clement, Pontiff of the Roman Church", and which were held to be the genuine writings of the Apostles until exposed by the Protestant reformers. At the time of the first schism between East and West (9th cent.), the Western hierarchy fabricated a body of canon laws which were known as the Decretals of Isidore (*Paul Hinschius, Leipzig, 1863; Migne, P.L. 130*). This collection was also said to be genuine until exposed by the Protestant reformers. These spurious collections are the foundation of all modern church legislation.

"Towards the end of the fourth century there is yet in the West no canonical collection, not even a local one; those of the fifth century are essentially local, but all of them borrow from the Greek Councils . . . At first appear collections of national or local laws, and the tendency towards centralization is partly effected in the ninth century . . . This was an important step towards the centralization and unification of the ecclesiastical law, especially as the Latin Catholic world hardly extended beyond the limits of the empire [Italy & Germany] . . . The collection of the False Decretals, or the Pseudo-Isidore (850), is the last and most complete" (*C.E. 9, 61*).

Here then we have the admission that there were no 'federal' or 'international' church laws for the West prior to 1054. The earliest laws of the Roman Church were so local that they were not binding outside the city limits of Rome. Milan, Carthage, Arles, Rheims, etc. formulated their own canon laws without the least concern about Roman canon laws. No Father of the Church ever quotes a papal law or papal doctrine in support of general Christian doctrines and discipline. When the Roman Patriarchate had become more powerful after the founding of the Holy Roman Empire (800), when Rome sought to incorporate the

entire West, and when Greeks and Latins no longer could agree on ecumenical legislation, the West gradually became a separate sphere of jurisdiction and Roman Law gradually supplanted the legislation and canons of the Ecumenical Councils. As long as East and West discussed the possibility of union, Rome hesitated to set up an autonomous system of universal church laws. After the Reformation (1570) it created such a body of laws, now commonly referred to as Canon Law. When some dissident Easterners (Uniate) accepted the primacy of Rome under the condition that they would be allowed to retain their own jurisprudence, Rome again lost its unity of law. The gradual evolution of Roman Law indicates that it is not of divine origin.

PETER'S PENCE

Britain had supported the Anglo-Saxon School at Rome, and it is rumored that St. Lanfranc (d. 1089), when he became Archbishop of Canterbury, had promised Pope Alexander II to continue this practice. In any case, Pope Alexander (d. 1073) in a letter to William the Conqueror (d. 1087), King of England, began to call this financial gift "an annual tax to the Apostolic See" (*annuam pensionem*), and explained for the first time that "part of it goes to the Roman Pontiff and part to the Church of St. Mary, for what is known as the Anglo-Saxon School (*Schola Anglorum*)" (*Migne, P.L. 146, 1413*). This incident (c. 1070) is called by some historians the beginning of the Peter's Pence and of papal taxes collected in Great Britain. If so, it started after the final schism of East and West (1054). If Lanfranc before his consecration had promised Pope Alexander to pay a feudal tax, he would have been guilty of bribery, simony and treason, and the origin of the Peter's Pence would have been fraudulent, immoral and illegal. As Lanfranc is called "Blessed" by the British, and as he, even during the reign of Pope Hildebrand,

refused to abdicate from the title of "Supreme Pontiff", refused to divorce the British clergy, and refused to collect taxes for Rome, it is very doubtful that Lanfranc had promised any moneys other than that for the English School.

Pope Hildebrand (Gregory VII, d. 1085) assumed the sole title of "Pope" and "Supreme Pontiff" of the West, and, like a secular ruler, he established a Camera or Chamber of finances which imposed papal taxes on Western nations. Because the bishops were assessed one denarius for each family in their diocese for the support of the Chair of Peter at Rome, this tax became known as *Denarius Petri* or Peter's Pence.

Hildebrand's greatest opponent was German Emperor, Henry IV (d. 1106), who in 1076 convoked the Council of Worms and dethroned Hildebrand. Hildebrand retaliated by excommunicating Henry (*Migne, P.L. 148, 74*). In 1080 Henry appointed Clement III as pope of his empire, conquered the city of Rome in 1084 and was crowned emperor by Clement while Hildebrand was hiding in Monte Cassino. In 1085 Hildebrand fled to Salerno and died. Seeing his ambition crumble he cried: Because I wanted to do the right thing, "I have to die in exile" (*morior in exilio; Breviary, May 25*).

As England did not belong to the Holy Roman Empire, its king and primate refused to pay taxes to the bishop of Rome. Hildebrand, however, promised favors and protection to those who submitted to his authority, threatened with excommunication and dethronement those who opposed him, and circulated the 'tradition' that papal taxes had been in vogue since the founding of the Holy Roman Empire (800). When Pope Hildebrand wrote directly to King William of England for payments to the papacy (*Migne, P.L. 148, 674-675; Mansi 20, 383*), the latter refused to recognize this Benedictine monk as his feudal lord and replied: "Fidelitatem

facere nolui nec volo . . . I never have, nor will I now swear fealty; because neither have I promised such, nor do I find that my predecessors did it to your predecessors" (*Migne, P.L. 148, 748*). Judging by the indignation of the king and the reference to British government documents, we must conclude that papal taxes were considered a novelty in the 11th century.

Hildebrand's successor, Pope Urban II (1088), once more wrote a letter to Archbishop Lanfranc, informing him that he was sending Cardinal Rogers to Britain to collect "the money" (*Migne, P.L. 151, 286-287*). Pope Paschal II (1099) wrote a similar letter to the new archbishop, St. Anselm (d. 1109) (*Migne, P.L. 163, 80-81*). Thus between the years 1075 and 1100 a voluntary British gift was turned into an obligatory St. Peter's Pence, and out of pure fear England finally surrendered to the Mafia tactics of Italian popes. The Peter's Pence was collected directly from the British bishops. The British rulers resisted a papal or feudal tax till the 13th century.

In 1155, according to official British government documents, the Church of Ireland was still completely independent from Rome, but Pope Adrian IV, the only English male ever to become a pope (Lord Nicholas Breakspeare), made a secret agreement with his friend, King Henry of England, by which independent Ireland would become a feudal possession of Great Britain. The pope told the king that he could invade Ireland under condition that "thou art willing to pay annually one Blessed Peter's Pence for each family" (*Adrian IV to Henry II; Thomas Rymer, Foedera, 1745 ed., vol. 1, part 1, p. 5*). Such was the secret deal, but publicly the transaction was explained as a religious move to stamp out pagan superstitions and immorality among the uneducated Irish: "Ireland and all islands . . . which have received the teachings of the Christian faith, belong by right

to Blessed Peter and to the Holy Church . . . We are looking forward with pleasure to your plan of invading this island in order to extend the boundaries of the Church, to stem the wave of crime, to correct their morals and to stimulate virtues for the propagation of the Christian religion . . . to teach the uneducated and uncivilized people the truth of the Christian faith" (*Thomas Rymer, Foedera, 1745 ed., vol. 1, part 1, p. 5*).

The rape of Ireland took place in 1155. The island was easily invaded, but not easily subdued to a British pope and British king. The Irish, unacquainted with an Italian hierarchy, resented British appointed bishops and Roman customs. As late as 1172 Pope Alexander III complained to King Henry II that among "other monstrosities and crimes" of the Irish, "they all without distinction eat meat during Lent, nor do they pay church taxes, nor do they at all respect the sacred churches of God and ecclesiastical persons as they should" (*Migne, P.L. 200, 883*).

Emperor Frederick Barbarossa (d. 1190) in 1159 told Pope Adrian IV that the papacy was the Antichrist and that "the city gates will not open for the Cardinals, because they are . . . unsatisfiable rakers up of gold" (*Baronius, Annales, vol. 19, p. 122*).

In 1207 Pope Innocent III compelled Poland to pay the Peter's Pence (*Bull "Ad audientiam", Jan. 13, 1207; Potthast, No. 2980*). The *Monumenta Poloniae Vaticana*, edited by Father John Ptasnik (1913-1948), start out with the "Denarius Petri" (*vol. 1, p. 1*) and are nothing but "Acta Camerae", i.e. Polish bookkeeping of moneys which have been sent to Rome.

In 1209 Pope Innocent III excommunicated King John of England (d. 1216) and in 1212 the pope declared the English king deposed and asked King Philip of France to invade the British Isles, unless the king surrendered his kingdom to

Rome and agreed to govern it as a papal fief. On May 15, 1213, King John signed the British empire over to the Pope of Rome: "John, by the grace of God, King of England, Lord of Ireland . . . We offer and freely grant . . . to our lord Pope Innocent and to his Catholic successors the whole kingdom of England and the whole realm of Ireland . . . holding these lands as a feudal subject . . . and We swear fealty for them to our above mentioned lord, Pope Innocent . . . Moreover, in proof of this our perpetual obligation and grant, We will establish . . . excluding in all respects the Peter's Pence, that the Roman Church shall receive annually one thousand marks sterling" (*Thomas Rymer, Foedera, vol. 1, part 1, p. 57*).

Pope Innocent III also forced King John to sign the oath of fealty: "I, John, by the grace of God, King of England and Lord of Ireland, from this hour forward, will be faithful (*fidelis ero*) . . . to the Roman Church and to my lord, Pope Innocent and to his successors . . . So help me God and these holy Gospels . . . May 15, in the 14th year of our reign" (*Rymer, Foedera, vol. 1, part 1, p. 58*).

Thus, before little Ireland was completely subdued to England, the British empire itself lost its independence, as is the fate of all who get entangled with papal politics. The pope had first supported the British Barons against their king, but as soon as the king was subdued he turned against the barons and condemned their Magna Charta (1215). Besides the Peter's Pence, imposed on the British Church, a feudal or papal tax was exacted from the British government. The German emperors had to fight off the same papal intrigue. Those who were not even allowed to possess more than one coat (*Matt. 10:10*) and who falsely claimed to have forsaken the world, not only became the rulers of this world, but were determined to possess it. Emperor Frederick II (d. 1250) well warned British King, Henry III

(d. 1272): "Take warning by the past . . . Did not Innocent III stir up the English Barons against King John, as being the foe of the Church? As soon as the King had crouched like a coward and handed over his realm to Rome, the Pope, who only hungered for the fat of the land, gave the Barons up to misery and death . . . Unite yourselves then, and overturn this unheard-of tyranny, this danger common to us all" (*from the official government documents of Frederick II, collected by Huillard-Breholles; translation by T. L. Kington, History of Frederick II, London, Macmillan, 1862, vol. I, p. 298*). Pope Innocent III also forced the laity to pay their tithes (decimas) or ten percent of their income (*Fourth Lateran Council, 1215, canon 54; Mansi 22, 1042*).

Pope Gregory IX tried to subdue the German Emperor by excommunications and by refusing to crown him. Besides Peter's Pence and papal taxes, this pope collected fortunes by selling indulgences and dispensations. Emperor Frederick II in 1239 described the "Vicar of Christ" as a person "who sits in his court like a merchant, weighing out dispensations for gold, himself signing, writing the Bulls, perhaps counting the money" (*Milman V, 424; Kington II, 113; Menzel, etc.*).

British King, Edward III (d. 1377), contemporary of John Wycliff (d. 1384), was powerful enough to liberate England from papal tax collectors and benefice peddlers. The British Parliament, through the Statute of Provisors (Feb., 1351), forbade Italian Cardinals, Bishops and other foreigners to collect salaries and other moneys from British churches, and it "provided, ordained and established, that the said oppressions, grievances and damages in the same Realm from henceforth should not be suffered in any manner" (*George B. Adams, Select documents, No. 71, p. 117*).

In May, 1366, the British Parliament declared the oath of fealty by King John to Pope Innocent unconstitutional.

To the pope's claim that "by force of an agreement . . . which King John had made with the pope, to do him homage for the realm of England and Ireland . . . to pay each year forever a thousand marks . . . the prelates . . . dukes, earls, barons and great men answered and said that neither the said King John, nor any other could put himself nor his realm, nor his people in such subjection, without their assent and accord. And the Commons . . . answered in like manner" (*G. B. Adams, Select documents, No. 79, p. 130*).

King Richard II (d. 1399) not only drove the papal bankers out of England, but made it a crime of treason for any cardinal, bishop or any other person guilty of collecting papal taxes, or serving Bulls of excommunication (*Second Statute of Praemunire, May, 1393; Adams, No. 98, p. 157*).

At the beginning of the 16th century the popes were sending tax collectors and vendors of indulgences and benefices throughout Western Europe. We read that Polydore Vergil (d. 1555?), who wrote a History of England, was sent in 1501 by Pope Alexander VI (d. 1503) to collect the Peter's Pence in England under King Henry VII (d. 1509). Vergil himself was an Italian and related to Cardinal Chysogoni, chief papal tax collector under Alexander VI.

The Reformation (1517) broke the political or secular power of the papacy and ended the custom of exacting the Peter's Pence by means of papal tax collectors. The Council of Trent (Dec., 1563), however, still forced the laity to pay their "tithes" (*decimas*, i.e. 10%) under threats of reprisals, and decreed: "Those are not left unpunished, who by various schemes attempt to withhold the Tenth which they owe the churches . . . Those who either withhold them themselves or forbid others to pay are to be excommunicated and are not to be absolved from this crime, until they have paid in full" (*Council of Trent, Session 25, chap. 12; Mansi 33, 190*). Excommunication did not only imply loss of

eternal salvation, but often meant confiscation of goods and death. The same Tridentine threat has been incorporated into the Rites for the Dedication of a new church. As it is read in Latin, the people miss the punch line. In the United States we still find cases wherein the parties are refused Christian burial because they did not pay their church assessments.

In 1860 Pope Pius IX revived the Peter's Pence, which is now explained as a voluntary annual collection for the pope. Though Rome no longer employs tax collectors and dungeons to exact the money, it is incorrect to call the collection "voluntary", since Rome taxes each bishop for a set amount, each bishop sends a quota to each parish priest, who in turn tries to collect the required amount from the people.

The Peter's Pence originated after the final schism (1054) and is therefore unknown in the Greek Orthodox Church. No Eastern Emperor or Eastern Patriarch ever paid taxes for the support of the Western Church. Even if the "Rom-pennig" had been of Carolingian origin (800 A.D.), it still would be purely "Western", and not of biblical, apostolic or patristic origin. Its origin was illegal and immoral, because it was collected by threats and intimidation. The only moneys collected by the apostles were destined, not for Rome, but for the mother church of Jerusalem (*I Cor. 16:1; II Cor. 8:4*). Paul did not instruct the Eastern Church to support Rome, but he instructed the Romans to support the Church of Jerusalem (*Rom. 15:26-27*).

CATHEDRATICUM

Like federal, state and city taxes, the Roman Catholic Church levies taxes for the pope, bishop and parish priest. The Cathedratium is a fixed sum of money which each parish is taxed for the support of its bishop. After Charlemagne (d. 814) had conquered the Germanic tribes and had

subjected them to Christianity, he created a feudal system which allowed bishops to collect their taxes like our county officials. Christianity became the State religion of the Holy Roman Empire, and its citizens were taxed for the support of their churches. As the ninth century was still guided by Ecumenical Councils and did not recognize a Papacy, the local citizens of the German Empire were taxed only for the support of their own bishop. This union of Church and State was not common in other parts of Western Europe.

After Pope Hildebrand (d. 1085) had established the Western Papacy and Pope Innocent III (d. 1216) had established the custom of Peter's Pence and papal taxes for countries outside the Roman Empire, the local bishops were without income. To appease the angry bishops, Pope Honorius III (d. 1227) instituted a local tax, the *Cathedraticum*, for the support of local bishops both within and outside the Holy Roman Empire.

"In the early ages of the Church, contributions for the support of the Bishop were tendered rather through custom than by law. The earliest legislation on this subject seems to be a canon of the Second Council of Braga (572) . . . Pope Honorius III made a universal law (cap. *Conquerente*, *De Off. Ordin.*) that not only chapters and parish churches, but also endowed chapels and benefices should be subject to the same tax (*Rota coram Tan. decis. 228*)" (*C.E.* 3, 441-442).

Today, *Cathedraticum* is regulated by Canon Law. The First General Council of Baltimore (1852) provided legislation in this matter for the bishops of the United States. Like the old feudal lords, each American bishop claims that he is entitled to a share of the moneys collected by parish priests from "the renting of pews, the collections taken up during Mass, and the offerings made at baptisms and marriages" (*C.E.* 3, 442). The average bishop in the United

States has jurisdiction over 200 churches and Catholic institutions. The average church, depending on its size, is assessed \$5,000 a year, giving the bishop an annual income of about one million dollars. Under the Roman system the parishioners do not know how much of their money is marked for the bishop, the parish priests do not know how much their bishop pays to the pope. Every four years the bishop must report in person to the Holy Father. If a bishop disobeys orders the pope demotes him, or the bishop is said to have become 'sick' and cannot leave the Vatican.

The medieval parishes, headed by pastors, were also supported for some time by local taxes. Today, many American pastors still assess their parishioners for whatever they think fit, though they no longer have legal ways of collecting their quotas. Because of Separation of Church and State the American priest depends now on free-will offerings.

SWISS GUARDS

An entire army of Swiss soldiers guard the pope of Rome. Many people believe that this is just a guard of honor, befitting the holy office of the pope. This is not true. A guard of honor would not require so many soldiers, and could be selected from Italian citizens. The Catholic peasants like to think of the Swiss Guards as a guard of honor, because they themselves have been taught to rely on Guardian Angels in spiritual and physical perils, and thus expect the pope to do the same. Some believe that this guard is to protect the pope against evil Protestants. This too could not be true, for the Swiss Guard is older than Protestantism. Historically, the custom of papal guards originated in the 8th century, and the Swiss guard originated in the 15th century.

Beginning with the temporal power of the pope (8th cent),

the bishops of Rome maintained bodyguards, because nearly every pope obtained the papal throne illegally (by murder or war), or was opposed by a political faction which supported another pope. Pope Stephen IV (768), for example, was opposed in the elections by Pope Constantine, and both occupied the papal throne. Both popes maintained bodyguards. Christopher, the chief of the papal guard of Pope Stephen, and his son, Sergius, hired an army of Lombard soldiers, captured Pope Constantine, cut out his eyes, tore out his tongue, and dragged him with heavy weights on his feet behind a horse through the streets of Rome. Though Christopher had saved the life of his master, Pope Stephen did not trust his ambitious bodyguard, and cut out his eyes. These horrible crimes are recorded in the official records of the popes, and this particular story was written by Pope Adrian who heard the story from Pope Stephen himself.

On April 25, 799, when Pope Leo III rode through the streets of Rome in a religious procession, two high ranking clergymen with a large group of followers dragged the pope from his horse into a church, and "in front of the altar" removed his eyes and tongue, and left him for dead, according to his own biographer. However, 'Saint' Leo, who was accused of adultery and bribery, recovered sufficiently to crown Charlemagne as Emperor of the Holy Roman Empire (800). These are just two examples of the beginnings of the temporal power of the Roman Pontiffs. The further we go into the history of the papacy, the more wicked it becomes. Their history and that of the anti-popes is one continuous story of poisoning, mutilation, castration, murder, adultery, bribery, assassination and war.

By the 15th century there was not a Cardinal or prince, priest or layman in Italy who could not be suspected of plotting against the Roman popes. Pope Sixtus IV (d. 1484) murdered or excommunicated nearly all the nobility of

Italy, and hired an army of Swiss soldiers to protect himself against the Italian people who "broke out into open revolt" (*Prof. Alzog*). Pope Alexander VI (d. 1503), who staged sex orgies in the Vatican palace, who poisoned two of his Cardinals and who was finally poisoned himself, did not trust any of the Italian people and hired a Swiss guard. Pope Julius II (d. 1513), who had three known illegitimate children (*Pastor*), made a permanent treaty with Switzerland to furnish him with peasant-soldiers. Pope Leo X (1513-1522), an immoral man who had been created Cardinal at the age of thirteen, strangled Cardinal Petrucci and believed that every Cardinal was out to kill him. These are the Holy Fathers who introduced the Swiss Guards.

"In 1505 . . . a treaty was made by Julius II with the two cantons of Zurich and Lucerne, in accordance with which these cantons had to supply constantly 250 men as a bodyguard to the pope" (*C.E.* 15, 300). "The commander of the Swiss guard has the rank of a colonel . . . Every candidate for the Guards must be a native Swiss, a Catholic . . . They are responsible for the guarding of the sacred person of the Pope . . . Despite the objectionable attitude of the Italian police . . . few contretemps are to be complained of" (*C.E.* 15, 299).

Till this day the sacristan must taste the wine and wafers before each papal Mass to protect the pope against poisoning. The Vatican today is also a home for disobedient and misbehaving bishops. Since the 19th century the popes themselves are more or less prisoners of the Vatican. The Swiss guards not only prevent strangers from entering the papal palace, but also can prevent others from leaving. Since 1929, thanks to Mussolini, the Vatican is an independent State which prints its own money and postal stamps. The Swiss Guards, therefore, must now be regarded as the army or state police of the pope.

CHAPTER FIVE

FREEDOM OF CONSCIENCE

DOES THE ROMAN CHURCH BELIEVE IN TOLERANCE, IN SEPARATION OF CHURCH AND STATE, IN SALVATION FOR NON-CATHOLICS, IN FREEDOM OF THE PRESS, IN FREEDOM OF RELIGION AND IN OTHER DEMOCRATIC FREEDOMS?

TOLERANCE was the virtue of the early Church, but not of organized Christianity. The early Church was more interested in salvation than in religion. It followed the Bible which taught it to be merciful, forgiving, kind, patient and forbearing. It reaped the fruits of the Spirit, which are: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance" (*Gal. 5:22*). As long as Christianity was a minority instead of a political force, it practiced tolerance.

Bishop Tertullian (d. 230), the founder of Latin Christianity, taught: "It is an unalienable human right and natural privilege that every man should worship as he sees fit (*humani juris et naturalis potestatis est unicuique, quod putaverit, colere*); . . . It is no part of religion to force religion on others, for it must be embraced freely, without force" (*Tertullian, Ad Scapulam, chapt. 2; Migne, P.L. 1, 777*).

St. Cyprian (d. 258) and the African Councils (256) laid down the following rules of tolerance: "Each of us should bring forward what we think, judging no man nor rejecting anyone from the right of fellowship, if he should think

differently from us . . . Nor does anyone by totalitarian methods compel his fellowmen to the necessity of obedience (tyrannico terrore ad obsequendi necessitatem collegas suos adigit) . . . prescribing and prejudging no one, because every bishop (pastor) has the free exercise of his own conscience and may act as he sees fit (quod putat, faciat, habens arbitri sui liberam potestatem)" (*Mansi* 1, 951; *Migne*, P.L. 3, 1092 & 1172; see also P.L. 4, 423).

The Edict of Milan, A.D. 313, a declaration of freedom of religion, issued by Emperor Constantine when he was still a pagan, reads: "We have decided . . . that We ought to give also to Christians and to all others the right of freedom to follow the religion of their own choice (ut daremus et Christianis et omnibus liberam potestatem sequendi religionem quam quisque voluisset)" (*Lactantius*, *De Mortibus Persecutorum*, chapt. 48; *Migne*, P.L. 7, 268).

Lactantius (d.c. 330), private teacher of the emperor's family, in his *Divine Institutes* (bk 5, chapt. 20) wrote an entire chapter on tolerance, and says: "There is no necessity for violence and injury, because religion cannot be imposed by force (quia religio cogi non potest). It is a matter of free will (voluntas), which must be moved rather by words than by blows (verbis potius quam verberibus) . . . Nor can truth be united with force, nor rights with cruelty" (*Lactantius*, *Divinae Institutiones*; *Migne*, P.L. 6, 614-615).

St. John Chrysostom (d. 407), Patriarch of Constantinople, when interpreting the parable of the wheat and the tares (*Matt.* 13:29), writes: "Nor is it right to put a heretic to death, for this would create an unpardonable enmity throughout the world (Neque enim haereticum occidere oportet, nam sic irreconcilabile bellum in orbem induceretur)" (*Migne*, P.G. 58, 477).

Organized Christianity (325) began to pronounce anathemas and excommunications on all those who disagreed

with the canons of the Ecumenical Councils. Roman Catholicism (1054) pronounced all heretics to be outlaws, confiscated their property and declared open season on them. Anyone could murder a heretic on sight without penalty.

Pope Urban II (d. 1099) was the first Roman bishop to openly teach this form of barbarism. Father Migne's caption of Urban's 122nd Epistle reads: "Those are not to be considered murderers who out of zeal for the Church kill the excommunicated." "For we do not consider those as murderers, who, burning with zeal for the Catholic faith against excommunicated persons, happened to slay some of them" (*Migne, P.L. 151, 394*). Thus through fear of assassination both ecclesiastical and secular rulers surrendered to Rome.

Pope Innocent III (d. 1216) and St. Dominic (d. 1221) founded the Dominican Order and instituted the Inquisition. The Fourth Lateran Council (1215), now called the 12th of the Ecumenical Councils, vowed to exterminate all heretics and granted a full indulgence to the exterminators: "We excommunicate and anathematize every heresy (*Excommunicamus et anathematizamus omnem haeresim*) . . . The condemned shall be handed over to their secular authorities or to their deputies to be punished in due process; if they belong to the clergy they shall first be degraded; the possessions of those thus condemned shall be confiscated . . . If a secular ruler neglects to fulfill the demands of the Church . . . he shall be excommunicated . . . it shall be reported to the Supreme Pontiff . . . He shall exterminate the heretics and possess the land without dispute . . . Catholics who assume the cross and devote themselves to the extermination of heretics shall enjoy the same indulgence and privilege as those who go to the Holy Land (*Catholici vero, qui crucis assumpto caractere ad haereticorum exter-*

minium se accinxerunt, illa gaudent indulgentia, illoque sancto privilegio sint muniti, quod accedentibus in Terrae Sanctae subsidium conceditur)" (*Fourth Lateran Council, canon 3; Mansi 22, 986-987*).

Pope Innocent IV (d. 1254) made the Inquisition a permanent institution of Roman Catholicism: "When those, who have been condemned for heresy by the Bishop or his Vicar, or whose names have been published by the tribunal of the Inquisition, are turned over to the secular powers, then the Podesta, or the Mayor, or his Deputy shall take them at once, and shall, within five days at the most, execute the laws made against them" (*Bull "Ad Extirpanda", May 15, 1253, canon 24; Mansi 23, 573*).

St. Thomas Aquinas (d. 1274) began to teach that the murders of the Inquisition were theologically justified: "Whether Heretics should be tolerated? . . . They deserve . . . to be shut off from the world by death. For it is a much more serious matter to corrupt faith . . . than to counterfeit money . . . With much more justice the heretics, immediately upon conviction, not only can be excommunicated, but also put to death" (*Thomas, Summa, II, II, Qu. 11*).

Throughout the Middle Ages the popes published on Holy Thursday the list of heretics and heaped their curses on them. These papal documents against the heretics came to be known as "Bulls in Coena Domini". Martin Luther (d. 1546) was the first to successfully destroy papal totalitarianism in Germany. Countries, like Spain, which remained Roman Catholic, continued to murder their heretics.

The post-Reformation Catechisms of Pope Pius V (1570) and Pope Paul V (1620), which deal exclusively with heretics and their extermination, were kept in print in Catholic countries. They deal with subjects like: "Question: What are the other penalties which the Church applies to the

crime of heresy? Answer: Confiscation of goods, imprisonment, exile and death" (*Catechisme Catholique-Romain de St. Pie V; Bruxelles, 1827, p. 256*).

The founding Fathers of the United States of America held these truths to be self-evident, "that all men are created equal" and "that they are endowed by their Creator with certain unalienable rights" (*Declaration of Independence, 1776*), and that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" (*Bill of Rights, 1791*).

When President Abraham Lincoln in his Gettysburg address (1863) repeated "that all men are created equal", Pope Pius IX condemned the democratic principles and drew up a list of 80 heresies, which he called the "Syllabus Errorum" (*Dec. 8, 1864; Acta Sanctae Sedis, vol. 3, p. 168*). To name a few of the heresies listed: Heresy 15: "Every man is free to embrace and profess that religious faith which, guided by the light of reason, he shall believe to be true (*Liberum cuique homini est eam amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit*)". Heresy 24: "The Church has not the right to resort to force (*Ecclesia vis inferendae potestatem non habet*)". Heresy 78: "Hence it has been wisely provided by law in some countries called Catholic, that persons who immigrate to these countries shall enjoy the public exercise of their own religion (*liceat publicum proprii cujusque cultus exercitium habere*)".

Pope Leo XIII (d. 1903) attacked the same democratic principles, and he explained their fallacy as he condemned them: "Of their principles this one is considered the greatest: that all men are understood to be equal (*omnes homines similes intelliguntur*) . . . that he should be free to think about every subject as he pleases (*cogitare de re qualibet quae velit, libere posse*) . . . In this manner the State is nothing else than a mob as its own master and governor

(est república nihil aliud nisi magistra et gubernatrix sui multitudo) . . . The judgment of every man's conscience is said to be above the law (exlex uniuscujusque conscientiae iudicium) . . . that in matters of divine worship no preference should be shown; that it is right for individuals to judge matters of religion as they see fit; that the conscience of each man shall be his sole guide (in culte divino nullum adhibere delectum oportere; integrum singulis esse, quod malint, de religione iudicare; solam cuique suam esse conscientiam iudicem)" (Leo XIII, Bull "*Immortale Dei*", Nov. 1, 1885; *Acta Sanctae Sedis*, vol. 18, p. 161-180).

The Second Vatican Council (1962) had every opportunity to retract the papal condemnation of all democratic principles, but it did not do so. As these papal Bulls are based on older dogmatic pronouncements, and as they are officially directed "to all nations of the Catholic world" (universis catholici orbis gentibus), Catholic theologians continue to use them for the purpose of establishing Christian doctrine.

The famous Dominican Cardinal, Alexis H. M. Lepicier (d. 1936), professor at the Roman University of De Propaganda Fide, has written a work of 25 volumes on Dogmatics and has an article on "The Church has the right to condemn heretics to death". He writes: "It is a wholesome and praiseworthy thing to put a person to death for the good of the community . . . Perhaps this doctrine will seem too drastic for this age . . . When one considers what harm it does to society, one will understand that, if traitors or murderers are justly condemned to die, those who publicly undermine the Catholic faith deserve more rightfully to be put to death . . . As proof of our argument we have the 24th condemned proposition of the *Syllabus* of Pius IX: 'The Church has not the right to resort to force'" (Lepicier, *De stabilitate et progressu Dogmatis*, part 2, art. 6, p. 175).

Rome still teaches today that "error" (Protestantism) has

no right to exist: "The Catholic Church . . . must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error" (*Civiltà Cattolica*, April, 1948, *Italian Jesuit monthly*). The Diocese of Brooklyn, N.Y., gives the following warning to heretics: "Heresy is an awful crime . . . If the State has the right to punish treason with death . . . the Church . . . has the right and power to take means to safeguard its existence" (*Brooklyn Tablet*, Nov. 5, 1938).

BISHOP'S OATH

Every bishop of the Middle Ages had to take an oath of servile obedience at the time of his ordination, swearing on a stack of bibles that he would be faithful to his lord pope unto death. This oath included the promise to extend the political power of the pope, to pay papal taxes, to combat excommunicated kings and to exterminate heretics. This oath is still taken today.

According to the modern *Pontificale Romanum*, which contains the rites for the ordination of a bishop, the candidate must first take a ritualistic oath, called "Forma Juramenti", which reads in part: "I shall do everything to preserve, defend, enlarge and promote the rights, honors, privileges and authority of our Lord Pope and his successors (Jura, honores, privilegia et auctoritatem sanctae Romanae Ecclesiae, Domini nostri Papae et successorum praedictorum, conservare, defendere, augere, et promovere curabo) . . . With all my power I shall track down and attack all heretics, schismatics and those who rebel against our Lord (Pope) (Haereticos, schismaticos, et rebelles eidem Domino nostro, vel successoribus praedictis, pro posse persequar et impugnabo) . . . So help me God and these holy Gospels of God (Sic me Deus adjuvet, et haec sanctae Dei Evangelia)" (*Pontificale Romanum*, New York, Pustet, 1888, p. 65-66; Mechlin, Belgium,

Dessain, 1934, p. 133).

NO SALVATION OUTSIDE THE ROMAN CHURCH

St. Cyprian (d. 258), speaking on the Baptism of Heretics, originated the phrase: "There is no salvation outside the Church (*salus extra Ecclesiam non est*)" (*Migne, P.L. 3, 1169*). As salvation is by faith alone, and as the Church is the fellowship of the believers, St. Cyprian was correct. He did not say: outside the "Catholic Church", and he certainly did not say: outside the "Roman Church", for he himself did not belong to the Roman Church. The idea that there is no salvation outside the Roman Catholic Church is contrary to the Bible, to the Fathers, to the early popes and to the Ecumenical Councils. Pope Hildebrand (1073) is the first to identify the Roman Church with the universal Church, and Pope Boniface VIII (1302) is the first to teach that there is no salvation outside his Roman Church.

Pope Hildebrand began to teach "that the Roman Church was founded by God alone" (*Migne, P.L. 149, 485*), but did not dare to say that there was no salvation in the Greek Church. Pope Innocent III (d. 1216) held that the Eastern Church was heretical, but he too was afraid to teach explicitly that there was no salvation in the East: "We firmly believe, and simply confess that . . . there is only one Universal Church of believers, outside of which no one at all is saved (*Una vero est fidelium universalis ecclesia, extra quam nullus omnino salvatur*) . . . one Church, not of heretics, but the Holy Catholic and Apostolic Church, outside of which we hold that no one is saved" (*Fourth Lateran Council, 1215, canon 1; Mansi 22, 982*).

Pope Boniface VIII (d. 1303) was the first pope to infallibly teach that there is no salvation outside the Church of Rome. In order to evaluate this new dogmatic decree, we must first examine its author or lawgiver. Pope Boniface was an

outspoken atheist, a murderer, rapist, child molester, homosexual, pervert, and a man without a conscience. He was convicted of all these crimes upon the sworn testimony of dozens of priests, monks and other witnesses before a contemporary tribunal at Paris. He was dethroned as pope, and died a suicide in exile. After his death the Ecumenical Council of Vienne (1311) once more heard the testimony of his crimes, but decided to withhold a verdict and not to publicize the scandalous life of the defunct pope. The contemporary historian, Giovanni Villani (d. 1348) reports that at the "great council of clerics and prelates" Pope Boniface was accused of "heresy, simony, murder and other base crimes" (*Villani, Historie, bk 8, chapt. 62; Muratori, Rerum Ital. Script., vol. 13, p. 395*). The pope's trials, both at Paris and Vienne, have been recorded and have been published by the French government (Pierre Dupuy, d. 1651). This text has been partly translated by the great Bishop Hefele in his *History of the Councils*. Bishop Hefele writes: "In a Public Consistory, in the presence of the Cardinals and of a great number of clergy . . . Clement V opened the trial against Boniface" (p. 443), and of the numerous accusations we find that the pope told his friends that "the three religions: Jewish, Christian and Mohammedan . . . are human inventions" (*Hefele, Conciliengeschichte, bk 40, Art. 697; Freiburg, 1890, vol. 6, p. 448*).

Among the numerous articles listed by Pierre Dupuy, we find the sworn statements that the pope "does not believe in immortality" (p. 327); "he does not believe in eternal life" (p. 328); "he indulges in the crime of sodomy and keeps concubines" (p. 336); "he has ordered many murders of his clergy" (p. 336); "he does not fast" (p. 338); "he said . . . that the soul of man does not arise anymore than the soul of a dog, and that it is foolish for a man to relinquish this life for another, because there is no other" (p. 530); "that

there is no divine law, but that all laws have been invented by men" (p. 531); "that the Host . . . is not the true body, for it is only a piece of paste" (p. 536); and that "to enjoy oneself and to lie carnally with women or with boys is no more a sin than rubbing one's hands together" (p. 541) (*Pierre Dupuy, "Preuves de l'Histoire du differend de Boniface . . . Paris, 1655, p. 328-541).*

This Pope Boniface, who murdered his predecessor (Celestine V) and who invented the Jubilee Indulgence (1300), wrote the Bull "Unam Sanctam", declaring that the Roman Church is the only true Church and that there is no salvation without her. Though this papal Bull looks like a religious document, all historians know that it was political. Boniface had forbidden King Edward I of England and King Philip IV of France to tax the clergy; they retaliated by refusing to pay their feudal taxes to Boniface. The Bull "Unam Sanctam" was intended to define that the Pope of Rome has jurisdiction over all secular rulers.

"We do firmly believe and sincerely confess, that there is one Holy (unam sanctam) Catholic and Apostolic Church, and that outside of her there is neither salvation nor remission of sins . . . Furthermore We declare, state, define and proclaim that it is necessary to salvation for every human creature to be subject to the Bishop of Rome" (*Boniface VIII, Bull "Unam Sanctam", Nov. 18, 1302; Bullarium Romanum, vol. 3, part 2, p. 94).*

When the Council of Florence (1439) was unable to effect a merger between East and West, Pope Eugene IV declared that there was no more chance of salvation for a Greek than for a Turk: "The Roman Church firmly believes, professes and preaches that no one not living within the Catholic Church—not only Pagans, but neither Jews nor Heretics and Schismatics—is capable of becoming a partaker of eternal life, but will be condemned to the eternal fires which are

prepared for the Devil and his angels, unless before death they join her membership."

Pope Paul III (d. 1549), who had four illegitimate children and who was the brother of the papal mistress, Giulia, cursed every Protestant with hundreds of canonical anathemas (Council of Trent, 1545), plainly teaching that there was no salvation for these heretics.

Pope Pius IX (d. 1878) taught that outside "the Church of Rome there is no salvation". He went one step further and decreed that there is no salvation for Roman Catholics either, unless they believe that Protestants have no salvation: "We must hold as of faith that outside the apostolic Roman Church there is no salvation (Tenendum quippe ex fide est, extra apostolicam Romanam Ecclesiam saluum fieri neminem posse); that she is the only ark of salvation, and whosoever is not in her, perishes in the deluge" (*Pius IX, Allocution "Singulari quadam," Dec. 9, 1854; Denzinger, No. 1647*).

The dogma of salvation for Roman Catholic members only, was intended to increase the political power of the popes who excommunicated kings and emperors and thereby robbed them of church membership. Pius IX had decreed that "Every Heretic and Schismatic shall incur excommunication ipso facto," which ruling was incorporated into the body of Canon Laws (*canon 2314*).

By the middle of the 19th century it was well agreed that there was no salvation for Protestants, Greek Orthodox, Jews and Mohammedans. A dispute arose about the fate of African natives who through no fault of their own had never seen a white missionary, had never heard of a Roman Church, and consequently died without membership therein. It was on this occasion that Pius IX introduced the theological clause of "invincible ignorance." Being more kindly disposed towards unbaptized aborigines (who have no money) than towards unbaptized babies, the pope decreed:

"Those who are in invincible ignorance about our most holy religion . . . may, aided by the light of divine grace, attain to eternal life" (*Pius IX, Encyclical of 1863*).

As the term "invincible ignorance" has been falsely applied to the Protestant churches, let us first observe that the pope did not guarantee salvation to the invincibly ignorant, but merely stated that they are not definitely excluded. If we must apply this papal decree to Protestant members of the Church, let us further observe that the pope did not say that all ignorant Protestants may obtain salvation, but only those who are "invincibly" ignorant. *Ignorantia invincibilis* is a defined theological term (*Primmer, Vademecum, p. 10*), which implies total inability and impossibility of learning the truth, and which excludes voluntary neglect, ever so slight, on the part of the ignorant. Such ignorance exists only in cases of total and permanent insanity and in cases of total lack of any form of civilization. Hence the term "invincible ignorance" does not apply to the average Protestant. Ignorance is no excuse, only invincible ignorance. Hence there is no salvation, according to Pius IX, for educated Protestants who have heard of the Roman Church but do not want to join it. According to the papal definition, there certainly could be no salvation for Protestant Sunday School teachers, Protestant ministers, and, least of all, for Protestant professors of theology. There is no salvation, therefore, for any Protestant Bible scholar.

This 'Italian' dogma is very unpopular in the United States. Educated Roman Catholics feel very embarrassed by this doctrine which holds that 80% of the American citizens are heading for Hell. They know that millions of Bible-reading, non-smoking, non-drinking, non-cursing, Christ-witnessing Protestants lead far holier lives than their own cursing and drinking priests. Therefore, the American hierarchy began to teach that many well-meaning Protes-

tants may go to Heaven. Pope Pius IX immediately condemned this new form of American liberalism, and pronounced his anathemas against those who maintain that: "16. Men can find the way of eternal salvation in any religion (in cujusvis religionis cultu). 17. We may entertain at least a well-founded hope of the eternal salvation of all those who do not belong to the true Church of Christ. 18. Protestantism is nothing more than another form of the same true Christian religion (diversa verae ejusdem Christianae religionis forma), in which it is possible to be equally pleasing to God as in the Catholic Church" (*Pius IX, Dec. 8, 1864, "Syllabus", Art. 16-18*). Thus, a century ago, the pope not only declared it to be an error to hold that Protestants have any hope of salvation, but he declared it to be a heresy which automatically deprives the 'modernistic' Catholic from eternal salvation.

In 1949 the Jesuits of Boston, Mass., once more began to teach "that there may be salvation outside the Catholic Church." Four Boston College professors held that this new teaching was contrary to the papal Syllabus, and were discharged. Father Leonard Feeny, S. J. sided with the four professors and was expelled from the Jesuit Order "for disobedience". Of course, any theologian knows that new doctrines are not defined in Boston, but in Rome. Rome, however, refused to settle the Boston dispute. What may be good dogma for Catholic Italy is not necessarily a good policy for the Protestant United States.

TRIDENTINE CREED OF 1564

The Council of Trent published a new Creed, in spite of the fact that the Ecumenical Councils anathematized anyone who should dare to add to or subtract from the contents of the Nicene Creed. The Tridentine Creed changed the marks of the Church from "one, holy, catholic and apostolic" to

"holy, catholic, apostolic and Roman". This post-Reformation creed is the first creed to contain the word "Roman". This creed added the new dogmas of the Council of Trent, which were unknown to the Nicene Fathers: Tradition, Seven Sacraments, Mass, Transubstantiation, Purgatory, Saint worship, Statue worship, Relic worship, and Indulgences.

" . . . I most firmly acknowledge and embrace the apostolic and ecclesiastical Traditions . . . nor will I ever receive and interpret the Scriptures except according to the unanimous consent of the Fathers. I profess also that there are Seven Sacraments . . . I profess likewise that the true God is offered in the Mass as a proper and propitiatory Sacrifice . . . a conversion is made of the whole substance . . . Transubstantiation. I also confess that the whole and entire Christ . . . is taken under one species alone. I hold unswervingly that there is a Purgatory . . . Likewise that the Saints . . . are to be venerated and invoked . . . and that their Relics are to be venerated. I firmly assert that the Images . . . are to be kept and retained . . . And I affirm that the power of Indulgences has been left by Christ to the Church . . . I acknowledge the holy, catholic and apostolic Roman Church as the mother and mistress of all churches; and I vow and swear true obedience to the Roman Pontiff (*sanctam, catholicam et apostolicam Romanam Ecclesiam . . . agnosco; Romanoque Pontifici . . . veram obedientiam spondeo ac juro*). So help me God and these Holy Gospels of God" (*Pope Pius IV, Bull "Injunctum nobis", Nov. 13, 1564; Mansi 33, 220B*).

SEPARATION OF CHURCH AND STATE

Before Christianity all religions were national, and Church and State were united in such a way that the secular ruler was the Supreme Pontiff of religion with the right to appoint

the Highpriest of religion. This was also the case in the Hebrew religion (*I Sam.* 22:23; *I King* 2:27; 2:35). When Constantine made Christianity the State religion of the Roman Empire, he reserved the title of Supreme Pontiff for himself. The State (secular ruler) governed the Church (Highpriest). The Catholic Church, however, soon demanded separation of Church and State. The Roman Catholic Church in the 11th century reversed the policy, demanding again Union of Church and State, but this time the Church was to control the State.

What does the Bible say on the subject of Church and State? Peter, the alleged first pope, writes: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King as supreme, or to Governors delegated by him" (*I Peter* 2:13-14). Peter's King was the Roman Emperor. If Peter advised the Church to obey pagan emperors, the Church ought not to hesitate to obey Christian rulers. The biblical text: "Render therefore unto Caesar . . . and unto God" (*Matt.* 22:21) is often quoted in favor of the principle of Separation of Church and State. The comparison is between God and Caesar. Church dignitaries should remember that they are neither God, nor Caesar.

Bishop Hosius (d. 357) Spanish bishop and first President of the Catholic Church (325), wrote to Emperor Constantine: "Do not interfere in matters ecclesiastical, nor give orders on such questions, but rather learn about them from us. For into your hands God has placed the Kingdom, but the affairs of His Church He has committed to us. If any man stole the empire from you, he would be resisting the law of God; in the same manner you on your part should be afraid lest, in taking upon yourself the government of the Church, you incur the guilt of a grave offense" (*St. Athanasius*, d. 373, *History of the Arians*, 44; *Migne*, P.G. 25, 746).

Hosius demanded separation of Church and State, maintaining that both the king and the highpriest reign by the grace of God.

Pope Gelasius (d. 496) wrote to Emperor Anastasius (d. 518) that the secular powers may not meddle in religious affairs, even as ecclesiastical powers may not meddle in political affairs: "knowing that the Empire has been bestowed upon you by divine providence, the high priests of religion likewise obey your laws (*cognoscentes imperium tibi superna dispositione collatum, legibus tuis ipsi quoque parent religionis antistites*)" (*Pope Gelasius, Ep. 12; Migne, P.L. 59, 42*). The Roman Emperor, however, was little impressed by this new logic, and kept the office of the Supreme Pontiff. When Emperor Charlemagne founded a new Western Empire (800), he continued to convoke the church councils and to appoint the bishops.

The Donation of Constantine (*Migne, P.L. 74, 523-525*) is a forgery of the 8th century which made the bishop of Rome a secular ruler with great powers and privileges. Pope Leo IX rewrote the text in 1054. This forgery grants the bishop of Rome the right to occupy the imperial Lateran Palace, to wear the imperial diadem, imperial stole and imperial scarlet tunic. This document was believed to be genuine till the days of the Reformation. Through this forgery the pope was able to convince the world that he, as a spiritual and temporal ruler, could wield the spiritual and the temporal sword, wear a double crown, and subject the secular rulers of this earth.

Pope Nicholas II in the Lateran Council of 1059 decreed that the pontiffs of the Roman Universal Church should not be appointed, but should be elected from the Roman diocese by the Roman diocese (Cardinals) (*Monumenta Germ. Hist., Leges, Section 4, vol. 1, p. 539*). Pope Hildebrand in 1076 claimed that he had inherited from St. Peter the power

to bind and to loose, to excommunicate and to dethrone secular rulers, and forthwith he deposed King Henry IV (*Migne, P.L.* 148, 74). Pope Callistus II succeeded in wresting the Supreme Pontificate from the secular rulers and ended the struggle over investiture, when, through the Concordat of Worms (Sept. 1122), he forced Emperor Henry V to swear: "I, Henry, by the grace of God Emperor of the Romans . . . surrender to God and to the holy apostles of God: Peter and Paul, and to the holy catholic church, all investiture through ring and staff; and I grant that in all churches which are in my kingdom or empire, there shall be canonical election and free consecration" (*Monumenta Germ. Hist. Leges*, vol. 2, p. 76).

Pope Innocent III in 1198 decreed that in the same manner as the moon derives her light from the sun, "the power of a king derives its grandeur from the authority of the Pontiff" (*Pope Innocent III, Bull "Sicut universitatis conditor"*, Nov., 1198; in *Regesta*, bk 1, Ep. 401; *Migne, P.L.* 214, 377). The same pope decreed: "The right and authority to examine the person, thus elected as king, belongs to Us who anoint, consecrate and crown him . . . For example, if the Princes were to elect by general consensus a sacriligious person or one excommunicated, a tyrant or one who is insane, a heretic or a pagan, are We then to anoint, consecrate and crown this man? Definitely not" (*Innocent III, Decretal "Venerabilem fratrem"*, March, 1202; in *Documentary Epistles related to the Roman Empire*, Ep. 66; *Migne, P.L.* 216, 1065). Drunk with power, this pope excommunicated King John of England in 1209 and took his empire in 1213.

Pope Boniface VIII (d. 1303), a dethroned maniac, decreed: "In the Church and in her power are two swords: the spiritual and the temporal . . . Both are in the hands of the Church" (*Boniface VIII, Bull "Unam Sanctam"*, Nov.

18, 1302; *Bullarium Romanum*, vol. 3, part 2, p. 94). To show the pope the power of the secular sword, King Philip IV of France drove him out of Rome. Thus the struggle for power continues among the popes and kings of the West. By the 14th century, as we have seen, King Edward III (d. 1377) and Richard II (d. 1399) managed to break the Roman yoke and to drive the papal tax collectors out of England. Martin Luther's Ninety-Five Theses (1517) broke the papal power in Germany.

In 1681 King Louis XIV drove the papal bankers out of France, and convoked a General Council of the French clergy which selected the great Bishop Bossuet to draw up the following French Declaration: "We declare that Kings and Sovereigns are not by God's command subject to any ecclesiastical power in temporal matters; that they cannot be deposed, directly or indirectly, by the authority of the Church; that their subjects cannot be dispensed from obedience, nor absolved from the oath of allegiance" (*Gallican Declaration of Secular Independence*, 1682, Art. 1; in W. F. Reddaway, *Select Documents of European History*, 1492-1715. London, 1930, p. 155).

In 1864 Pope Pius IX condemned as heretical the democratic principle that "The Church ought to be separated from the State, and the State from the Church (*Ecclesia a Statu, Statusque ab Ecclesia sejungendus est*)" (*Syllabus of Errors*, Art. 55), and that "In this our day it is no longer expedient to hold the Catholic religion as the only religion of the State (*Aetate hac nostra non amplius expedit, religionem Catholicam haberi tamquam unicam Status religionem*)" (*Syllabus*, Art. 77). In 1885 Pope Leo XIII once more condemned those who claim "that the affairs of the Church must be separated from those of the State (*dissociari Ecclesiae rationes a Reipublicae rationibus oportere*)" (*Bull "Immortale Dei"*, Nov. 1, 1885).

Because of the American principle of Separation of Church and State, the American hierarchy does not want to condemn this 'heresy' from the pulpits, but its Catholic universities in New York City and Washington, D.C., continue to condemn it in their classes: "No Catholic may positively and unconditionally approve of the policy of separation of Church and State" (*Msgr. O'Toole, 1939*). The 20th-century Vatican continues to meddle in politics throughout the world. In 1933 it concluded a secret Concordat (treaty between Church and State) with Adolf Hitler. In 1953 it signed a Concordat with Franco's Spain. It bargains, negotiates and makes deals with non-Christian nations and with Iron-curtain countries. As these deals are secret, we can only speculate why Catholic Poland still enjoys freedom of religion, why Catholic Cuba was sacrificed to Moscow, and why the U.S. is still financing the Communistic countries of Poland and Yugoslavia.

PAPAL EXCOMMUNICATIONS OF SECULAR RULERS

Pope Gregory VII (Hildebrand) in 1076 excommunicated King Henry IV: "O Blessed Peter . . . by your power and authority I depose King Henry . . . from the government of any and all kingdoms of Germany and Italy . . . and I loose all Christians from the bonds of their oath which they have taken . . . and I forbid anyone to serve him as king . . . I bind him with the bond of anathema" (*Migne, P.L. 148, 74; Liber Pont. 2, 283; Monumenta Germ. Hist., Epist. Select., vol. 2, p. 270*).

Pope Innocent III in 1209 excommunicated King John of England, by which tactics the British Empire finally had to surrender to Rome. The sentence of excommunication included the eternal damnation of the entire royal family: "His sentence is absolutely irrevocable . . . His viper progeny included" (*Milman H.H., History of Latin Chris-*

tianity, vol. 5, p. 487). In 1215 Pope Innocent III excommunicated the English Barons (*Thomas Rymer, Foedera*, vol. 1, part 1, p. 69), and condemned the Magna Charta, the first article of which demanded separation of Church and State: "That the Church of England shall be free and have her whole rights and her liberties inviolable" (*Magna Charta*, 1215, Art. 1; *Mirbt* No. 314).

Pope Gregory IX constantly excommunicated Emperor Frederick II, beginning with the Bull "In Caena Domini" of March 21, 1228 (*Bullarium Rom.*, vol. 3, p. 429). In order to subject the German Empire and to incite assassination of its emperor, the pope in 1239 placed the whole world under interdict, i.e., he deprived from the Sacraments of salvation even those who merely breathed the same air as Frederick: "We have placed under ecclesiastical interdict the cities, camps, homes, and other places wherever he may be found, as long as he stays there" (*Bullarium* 3, 499). We notice here that the medieval popes begin to use the majestic plural, "We", while St. Peter, Christ and God the Father use the common singular, "I" (*I Peter* 5:1; *Matt.* 18:3; *Ex.* 20:2).

Pope Boniface VIII (d. 1303), as recorded by contemporary historians, "sought to oppress the King of France with excommunications and by other means in order to deprive him of the kingdom" (*Villani, Historie*, bk 8, chapt. 63; *Muratori, R.I.S.*, vol. 13, p. 395).

Pope Paul III in 1535 excommunicated King Henry VIII of England: "We proclaim . . . that King Henry has incurred the penalty of deprivation of his kingdom . . . separated forever from all faithful Christians and their goods . . . that he must be deprived of church burial and We smite them with the sword of anathema, malediction and eternal damnation . . . And let the sons of King Henry . . . share the punishment . . . And We absolve and totally release from their oath of allegiance all the subjects of the

same King Henry" (*Bull "Ejus qui immobilis", Aug. 30, 1535; Bullarium, Turin ed., vol. 6, p. 195*).

Pope Pius V in 1570 excommunicated Queen Elizabeth of England: "He that reigns in the highest . . . entrusted the government of the one, holy, catholic and apostolic Church, outside of which there is no salvation, to one man alone . . . the Roman Pontiff. . . . This one He set up as Chief over all nations and all kingdoms, to seize, destroy, scatter, dispose . . . We declare the aforesaid Elizabeth, being a heretic and a supporter of heretics, and her adherents in this matter, to have incurred the sentence of anathema . . . and all others who have taken an oath of any kind to her We declare to be absolved forever from such an oath and from every obligation of subjection, fealty and obedience . . . All who disobey Our command We include in the same sentence of anathema" (*Bull "Regnans in excelcis; Bullarium, vol. 7, p. 810*).

In the 20th century, Adolf Hitler, Benito Mussolini, Francisco Franco, and other Roman Catholic dictators, who committed millions of murders in order to revive the Holy Roman Empire, were never excommunicated. In 1955, however, Pope Pius XII excommunicated the President of Argentina, Juan Peron, because he deserted papal interest, supported the labor party and demanded separation of Church and State. The head of the Argentinean army (one man) overthrew by force the legal government and created a new dictator to combat labor. As the new dictator has not been excommunicated, the Catholic population understands that he has the blessing of the Vatican.

INQUISITION

Protestants, as a rule, are well acquainted with the subject of the Inquisition. For the benefit of our Catholic readers we will mention just a few victims of this medieval system.

Pope Innocent III (d. 1215) murdered an entire denomination in his wars against heresy. During the Holy Year of 1300, the immoral Pope Boniface VIII encouraged the burning of heretics. They burned Gerardo Segarelli at the stake, while the Ecumenical Council of Vienne (1311) condemned his books. In 1328 the Roman Inquisition condemned Cecco of Ascoli, Professor at the University of Bologna, and both the author and his writings were burned at the stake. The Ecumenical Council of Constance (1415) condemned John Wycliff (d. 1384), English Reformer and Bible translator, and violated his grave. It also condemned John Hus (d. 1415), Bohemian Reformer, and burned him at the stake. Under Pope Eugene IV the Catholic hierarchy burned at the stake the famous Maid of Orleans, Joan of Arc (d. 1431). In 1478 Pope Sixtus IV approved the Spanish Inquisition which burned Christian heretics and Jews alike. The Dominican Reformer, Jerome Savonarola, exposed the life of the sex maniac, Pope Alexander VI. The latter excommunicated Savonarola, and, together with his fellow-monks, he was tortured to death and had his body burned in the year 1498. Dr. Martin Luther was excommunicated in 1520 by Pope Leo X (*Bull "Exsurge Domine"*), but found protection in Germany. William Tyndale (d. 1536), English Bible translator, was condemned for heresy. His Bibles were burned in 1530 and the author was strangled and then burned. Under Pope Gregory XIII one hundred thousand Huguenots, French Calvinists, were massacred on St. Bartholomew's Day, Aug. 24, 1572. In 1600 Pope Clement VIII condemned to death the Italian philosopher, Giordano Bruno. In the 17th century the popes and the Inquisition condemned Galileo (d. 1642), John Kepler (d. 1630), Foscarini and other astronomers for teaching that the sun does not revolve around the earth. Kings, scientists, theologians, Bible translators and reformers lived in constant fear of

papal excommunications and of the fires and sword of the Inquisition.

We lack, of course, the space to give the history of the Inquisition, and we must refer our readers to authors like Henry Charles Lea (d. 1909), professor at the University of Pennsylvania, who wrote seven volumes on the subject. We would like to point out Rome's modern attitude towards the subject. Rome claims to be impeccable. She has never confessed her sins, and she has never told the world: *mea culpa*, I am sorry, I will reform. She still claims the right to murder heretics. She still justifies the massacres of the Middle Ages. She either withholds the facts from her own people or falsifies the circumstances. When confronted with the facts by Protestant scholars, she acts like a juvenile delinquent, claiming that she did not do it, or that others did it too.

"Curiously enough," says the Catholic Encyclopedia, "torture was not regarded as a mode of punishment, but merely as a means of eliciting the truth. It was first authorized by Innocent IV in his Bull 'Ad Extirpanda' of May 15, 1252" (C.E. 8, 32). "Imprisonment," continues the encyclopedia, "was not always accounted punishment in the proper sense. It was rather looked on as an opportunity for repentance, a preventive against backsliding" (C.E. 8, 33). "Officially it was not the Church that sentenced unrepentant heretics to death . . . The Church, therefore, expelled from her bosom the impenitent heretic, whereupon the State took over the duty of his temporal punishment" (C.E. 8, 34). "The barbarous penal reforms of the Middle Ages are to be credited, not to the Church, but to the State . . . Catholic and citizen of the State became identical terms. Consequently crimes against faith were high treason, and as such were punishable with death" (C.E. 14, 768). Thus Rome remains an unrepentant criminal.

"Feed the flock of God . . . not by lording it over God's people, but by being examples to the flock" (*1 Peter 5:1-5*). "All they that take the sword, shall perish by the sword" (*Matt. 26:52*).

CENSORSHIP OF BOOKS

The early Catholic or Ecumenical Church was not afraid to condemn certain doctrines and to excommunicate certain authors, but it did not use the sword and fires of the Inquisition. Certain works of Tertullian and Origen were condemned without destroying these valuable writings. In 865 John Scotus Eriugena was accused of heresy, was ousted as head of the theological school of Paris, fled to England where he was stabbed to death in 883. His murder does not seem to have been an official execution by the Church. In 1059 Rome condemned the French theologian, Bishop Berengarius, condemned his book "De Sacra Coena", and sent the author into exile, where he died in 1088. The Council of Sens in 1141 condemned certain writings of the famous Peter Abelard (*Mansi 21, 569*), and the author died the following year. Up to the time of Pope Innocent III (1198-1216) the so-called heretic had a chance to escape the death penalty.

Beginning with Innocent III, all heretical authors were burned along with their heretical works: Segarelli (1300), Cecco (1328), Savonarola (1498), Tyndale (1536), etc. Those who escaped death, like Wycliff (1384) and Luther (1546), are the exceptions to the rule.

After the Reformation, when Rome realized that she had lost her temporal power over the secular rulers of Protestant countries, she convoked the Council of Trent (1545), condemned the Protestant heresies systematically by canons, and drew up the first Index of Forbidden Books (1546). In Catholic countries, like Spain, where the Index and Inquisi-

tion existed side by side, hundreds of people were burned alive and thousands of others were tortured till they retracted their heresies. The *Index Librorum Prohibitorum* is not only related to the invention of the printing press by John Guttenberg (d. 1468), but also to the ineffectiveness of the Inquisition in Protestant countries.

The Bible of John Wycliff was condemned in 1408 by the Council of Oxford (*Mansi* 26, 1033), and the Council of Constance (1415) condemned Wycliff's teachings (*Mansi* 27, 632). The post-Reformation Indices listed the heretics and their works in alphabetical order, from Abelard to Wycliff. Savonarola (d. 1498), for example, had written a Commentary on the Apocalypse (*Compendium Revelationum*; Florence, 1495), but Rome put it on the Index, along with most of his other writings.

The University of Paris (1544) was the first to draw up a list of 170 Protestant works in alphabetical order. This publication inspired the University of Louvain (Belgium, 1546) to publish its first Index of all condemned works, written both before and after the Reformation. From time to time the popes ordered this Index to be enlarged and revised. A goodly number of these Indices can be found in the Huntington Library of San Marino, California. The Index of 1897, for example, starts out with Abelard, and lists all heretics in alphabetical order: Balzac, Calvin, Luther, etc. The Bible itself has a prominent place on the Index. It forbids the reading of the original text of the Bible, all Protestant publications of ancient Catholic and Orthodox Bibles (p. 6), and all modern versions of the Bible published by non-Catholics and Bible Societies, including the King James version (*Index Librorum Prohibitorum*, Mechlin, Des-sain, 1897, p. 7).

The Index is not a catalog of 'spicy' or sexy literature (of which the Vatican Library itself has one of the largest

collections), but a list of immortal philosophers like Rene Descartes (d. 1650), Desiderius Erasmus (d. 1536), Hugo Grotius (d. 1645), Thomas Hobbes (d. 1679), David Hume (d. 1776), Immanuel Kant (d. 1804), John Locke (d. 1704), Jean Rousseau (d. 1778), B. Spinoza (d. 1677), Francois Voltaire (d. 1778), etc., all of whom are still listed in an ordinary dictionary, like that of Webster.

Pope Paul V (d. 1621), Pope Urban VIII (d. 1644), the Cardinals of the Index (1616) and the Inquisition (1632) condemned Galileo, threw the aging scientist into a dungeon and threatened him with torture and death until he would retract his heresies. Rome officially decreed that "the doctrine of the double motion of the earth about its axis and about the sun, is false and entirely contrary to Holy Scripture". Rome officially condemned anyone who would dare to read the works of Galileo, Kepler and Foscarini which taught the Copernican theory. Her decrees dealt both with faith and morals. Yet the papacy erred in her theological, scientific and judicial pronouncements. While Pope Benedict XIV in 1757 was forced to lift the ban against universities teaching the Copernican view, the Index condemned Copernicus, Galileo, Kepler and Foscarini till the year 1835, thus obstructing the free progress of science for two hundred years.

Printers, Publishers, Importers, Sellers and Promoters of any heretical book could be publicly branded with a cross-shaped iron, have their eyes put out, arms amputated, their property confiscated or be burned alive at the stake. All this was devised to prevent the world from learning the truth, and from losing its blind faith in papal inventions.

Throughout the Middle Ages the popes published the names of all heretics during the Lenten season, and the accompanying curses were read on Holy Thursday to scare the penitents who had just been released from their excom-

munications. Though these Bulls against Heretics actually begin with the words "Consueverunt", "Pastoralis", etc., they became known as the "Bulla in Caena Domini" (*Bullarium Romanum* 5, 491; 6, 218; 7, 281; 8, 413; etc.).

The Bull of Julius II in 1511 included the Hussites and Wycliffites. In 1524 the name of Martin Luther was added. In 1536 Pope Paul III speaks of "the evil and abominable heresy of Martin Luther", and condemned his writings. Pius V (1566), Gregory XIII (1583), Paul V (1610), etc., added the "Lutherans, Zwinglians, Calvinists", and other Protestant denominations. In 1688 London published both in Latin and in English "The famous Bull in Caena Domini, published at Rome every Maundy Thursday against heretics" (*Berkeley Univ.*), and in the same year Amsterdam published the text of "The Pope's Curse". For two centuries the Roman Catholics prayed on Holy Thursday that the Devil may devour all Protestants, and also those Catholics who dared to read their books.

The liturgical text of Pope Pius V's Curses (1566) read in part as follows: "We excommunicate and anathematize all Hussites, Wycliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists . . . And also all who without our authority or that of the Apostolic See, knowingly read or possess, or in any form, for any reason, publicly or privately, or under any pretext defend their books containing heresy or dealing with religion . . . Excommunicated and accursed shall they be, and may their body and soul be given to the Devil. Cursed shall they be in the cities, in towns, in the country, on highways and byways, in homes and outside, and in all other places . . . We hand them over completely to the power of the Foe . . . may their eyes be put out . . . may all the senses of their bodies fail them . . . (etc.)" (*Pius V, Bull "In Caena Domini", 1566*).

CHAPTER SIX

THE HIERARCHY AND ITS DRESS

IS THE CUSTOM OF WEARING MITERS, RINGS, COPE, ROMAN COLLARS, ETC., OF APOSTOLIC ORIGIN?

The Bible does not know of "Clergymen" and "Reverends" who wear "Clerical Collars". Neither Christ nor the Apostles wore collars. Nor were they referred to as "Clergy". A clergyman (clericus, clerk, scribe, grammarian, writer) was a layman who had mastered the art of writing and was employed as a keeper of records (Acts 19:35). When hierarchies were established, the lowest orders received the name of Clerics though many were unable to read or write. The bishop usually employed a Deacon to keep records and to handle the correspondence. When Germany was converted by Boniface and Charlemagne (d. 814), the bishops became state officials, moved into palaces, began to wear official garb and received the title of "Most Reverend and Most Holy" (Reverendissimus et Sanctissimus; *Migne, P.L.* 89, 774). This title was modelled after those of kings who were addressed as Most Pious, Most Clement, Most Illustri-

ous, Most High, Most Honorable, etc. (*Migne, P.L.* 89, 687). The title of "Most Reverend" is much older than the modern title of "Reverend".

Besides Apostles, the Bible speaks of Elders and Deacons (*Acts* 15:2; *Phil.* 1:1; *I Tim.* 3:12). An Elder (presbyter) may be called a Bishop (supervisor) or Pastor (shepherd), and may be assisted by Evangelists, Prophets and Teachers (*I Tim.* 3:2; *Eph.* 4:11). The following clergy are unknown to the Bible and the early apostolic Church: popes, cardinal bishops, cardinal priests, cardinal deacons, archbishops, archpriests, archdeacons, subdeacons, priests (sacerdotes), lectors, porters, exorcists, tonsurites, door-keepers, acolytes, thurifers, crucifers, sacristans, ceremoniarii, canons, college of cardinals, monsignors, chancellors, deans, procurators, secretaries, judges, vicars general, consultants, vicars, assistant-priests and altar boys. Some of these offices are rather ancient, others are very recent, while some have become extinct.

CARDINAL (from Lat. *cardo*, hinge) is a non-biblical, Latin adjective, meaning: supporting, assisting. When paganism was outlawed in the 4th century, Rome needed additional churches and clergy for her suburbs. In the 5th century these assistants became known as "Cardinales presbyteri" (assistant-Elders), Cardinales diaconi (assistant-Deacons) and Cardinales clerici (assistant-Clerks). Later, Cardinales episcopi (assistant-Bishops) were added to preside over the Lord's Supper in the suburban churches. "These presbyters were thenceforth known as cardinals" (*C.E.* 3, 333). The origin of these Roman "Cardinals" has nothing to do with the later College of Cardinals, but marks the beginning of the Roman diocese.

The early bishops of Rome were sometimes elected by the people of the city of Rome, but were usually appointed by local (Arian) rulers, or by emperors. After the final schism

Pope Nicholas II sought to make the papacy independent from both the Italian nobility and the German emperors, and decreed in the Roman Council of 1059 that the "Pontiff of this Roman Catholic Church" shall be nominated by the cardinal bishops of the city of Rome, which nomination is subsequently to be approved by the cardinal priests, the lower clergy and the people (*Monumenta German. Hist., Leges, Sect. 4, vol. 1, p. 539; cf. Mansi 19, 907*).

There is, of course, a great difference between nomination and election by cardinals. The new decree of 1059 was immediately ignored by Hildebrand (1073) who was appointed by Mathilda of Tuscany, without elections. Not until after the Concordat of Worms (1122) did the Roman hierarchy succeed in gaining control of the election of its own bishop. Pope Alexander III (d. 1181), who was opposed by four anti-popes, is believed to have been the founder of the College of Cardinals as we know it today. "COLLEGE OF CARDINALS . . . the cardinal-bishops, cardinal-priests and cardinal-deacons came to form a corporation, by the fact that since Alexander (1159-1181) they alone had the right to elect the pope . . . Since 1150 the corporation of the cardinals becomes more and more known as a collegium" (*C.E. 3, 340*).

The struggle for power between emperors and popes continued after the creation of a college of cardinals. The so-called Conclaves lasted for years, each cardinal often voting for himself. As there were no more than ten to twenty cardinals, one did not have to bribe too many to secure the election. In 1245, when Pope Innocent IV was hiding in Lyons, France, from the German emperor, Frederick II, he called a council to excommunicate and dethrone the emperor. To strengthen his position he granted the cardinals the privilege of wearing large, silk, red hats, and rings on their fingers. Till this day the cardinals wear this effeminate

outfit. When some of the popes had moved their See to France (Avignon), French cardinals were appointed to offset Italian power politics. Pope John XXII (1316), for example, appointed 9 French cardinals. Throughout the Middle Ages the popes not only appointed their own cardinals, but selected their own relatives or nobles who had supported their election. Naturally these elections were neither democratic, nor based on merits (*Acts* 1:26; *I Tim.* 3:2). John Wycliff and the Lollards (15th cent.) taught that "the election of the pope by cardinals was introduced by the Devil" (*Mansi* 27, 634).

Today, the bishop of Rome is still elected by a small group of privileged Italian clergymen. To give the election an air of catholicity, a few foreign bishops are created cardinal-bishops of Rome. The post-Reformation popes are not only of Italian nationality, but the great majority are of nobility. The average priest and layman of the city of Rome has no voice in papal elections. The early bishops of Rome, like Pope Leo the Great, ruled that no one is subject to a bishop unless he had a voice in his election. This rule makes all modern elections invalid.

ARCHBISHOPS are chiefs of local bishops. The term was probably not used in the West before the time of Gregory the Great (d. 604). The early bishops of Rome were called *papa*, but this pagan term had already lost its meaning of *pater patrum*, bishop of bishops. For several centuries Christianity had been illegal in Rome. Even after Constantine, Rome was slow in creating a diocesan hierarchy. The African church had a chief-bishop, but by law he was forbidden to use a title which suggested supremacy (*Hist. of Dogma* I, 93). The East called Pope Leo the Great (d. 461) "Archbishop Leo" (*Migne, P.L.* 54, 951), but this could be explained as an Eastern equivalent of the title: patriarch (arch-father). St. Athanasius (d. 373), St. Hilary of Arles (d. 449) and others are

called "archbishop" in the modern editions of their letters, but we know that many headings and titles of the early Fathers have been changed by later copyists. "It remains impossible to assign the exact date when archbishops . . . were first appointed . . . The term 'Archbishop' . . . does not occur . . . before the sixth century" (*C.E.* 1, 691).

MITERS are the liturgical headgear of bishops, archbishops and popes. These monstrous conical caps are of pagan, Mithraistic origin. They were unknown during the first thousand years of Christianity. They have no relation to Christ, the Bible or salvation. They are not mentioned by the Fathers, but first mentioned in the spurious, rewritten Donation of Constantine (1054) (*Mansi* 2, 610). "The mitre was first used at Rome about the middle of the tenth century, and outside of Rome about the year 1000 . . . The first written evidence of it is found in the Bull of Leo IX of the year 1049 . . . By about 1100-50 the custom of wearing the mitre was general among bishops" (*C.E.* 10, 405). Before the temporal power of the popes (752) the bishops of Rome wore no headdress whatsoever. As kings (752-1054) they wore tight-fitting caps, known as *Camelaucum*, and "worn as early as the beginning of the eighth century" (*C.E.* 10, 405). As soon as the final schism became evident, the primates of both the East and the West began to wear miters to indicate their sovereignty. By the time that Ireland and England had lost their independence (1155-1213), all Western bishops and abbots were allowed to wear the miter. The portrayal of St. Cyprian, St. Augustine, St. Patrick, etc., as mitred Roman Catholic bishops is designed to deceive the innocent and the ignorant. To falsify the true history of the Church of Christ is evil, and therefore not 'Christian'.

BISHOP'S RINGS are said to have been introduced by Pope Boniface IV (A.D. 610). This pope changed the pagan Pantheon into a Christian basilica and borrowed from the

pagan Mithraistic Flamen Dialis the custom of wearing a ring on his finger. There is no evidence that Boniface's successors wore rings before the final schism. Beginning with the 7th century, Christian couples adopted the pagan wedding ring. Centuries later, when bishops began to wear rings, the new custom was explained as "emblematic of the betrothal of the bishop to his church" (*C.E.* 13, 59). Both the wedding ring and the bishop's ring are of pagan origin. The only ring mentioned in the New Testament Bible is the one worn by the Prodigal Son (*Luke* 15, 22).

The independent bishops of Europe began to wear rings in the 11th century, when they also adopted the pagan miter. The Abbesses (female companions of Abbots) of the new orders of the 12th and 13th centuries began to wear rings on their fingers, but this new custom met with much opposition (*Migne, P.L.* 207, 283). As we have seen under "Celibacy", the behavior of Abbots and Abbesses was such that one hardly can speak of 'symbolic' wedding rings. By the 13th century all nuns began to wear the ring of their symbolic betrothal, and the Pontificale Romanum began to prescribe a benediction form for rings. "This delivery of a ring to professed nuns is also mentioned by several medieval Pontificals, from the twelfth century on" (*C.E.* 13, 60). "The pontiff blesses the habit, which the virgins put on. He then blesses the veil, the ring and the crown" (*C.E.* 15, 459).

According to the Catholic Encyclopedia the Pope did not wear his Fisherman's ring until the College of Cardinals began to wear rings (13th cent.). "The privilege of wearing a ring has belonged to the cardinal-priests since the time of Innocent III . . . The earliest mention of the Fisherman's ring worn by the popes is in the letter of Clement IV written in 1265" (*C.E.* 13, 60). In any case, from the 13th century on, the popes, cardinals, bishops, abbots and nuns wear the pagan ring, so detested by the early Church.

COPE (Lat. Cappa), a full length mantle without a train, was introduced in the West after the schism. It was first worn by the two Cantors (two clergymen who intoned the Gregorian chant). "It was not until the twelfth century that the cope . . . was in general use . . . as the special vestment of cantors" (*C.E.* 4, 351). Later, the hierarchy began to wear the royal mantle with train, which came to be known as the Cappa Magna. The Cappa Magna was made of purple satin. When kings or bishops rode horseback, the train of their mantle covered the horse's rear; when they dismounted an attendant carried the long train. Modern rulers no longer wear the cappa magna, but the Roman hierarchy continues this "worldly pomp". Cardinals wear red, bishops wear violet. When they step out of their Cadillacs, one attendant holds the door while another carries the meaningless train. The medieval hierarchy also wore a Pluviale (hooded raincoat), the train of which also covered the rear of the horse. In the 15th century the priest began to wear a modified, trainless, embroidered pluviale for sprinkling the congregation and for the Benediction of the Blessed Sacrament. The meaningless shield which now dangles from the back of the cope used to be a hood. Christ despised the priests "who desire to walk in long robes (*qui volunt ambulare in stolis*) and love the salutations in the market place . . . who devour the houses of widows and deceitfully engage in long-winded prayers (*simulantes longam orationem*)" (*Luke* 20:46-47).

BISHOP'S PECTORAL CROSS is a golden cross, worn on the breast and suspended from a golden chain. "The pectoral cross is a modern ornament, dating only from the seventeenth century" (*Conway, Question Box*, p. 274; see also *C.E.* 11, 601).

EPISCOPAL VESTMENTS, worn by the bishop during a Pontifical Mass, are not put on in the sacristy, but in the

sanctuary itself. The vesting of the bishop is part of the religious worship. As soon as the bishop sets himself down on a high throne, the Monsignors, Chancellors, Deans, Pastors, Vicars, Deacons, Subdeacons, Exorcists (professional devil chasers), Acolytes, Lectors, Porters, Tonsurites and Altar boys begin to swarm liturgically around his Excellency to provide him with the clothes of the pagan priests of Mithra and of the Roman emperors. Carrying rituals, praying and chanting, crawling on their knees and kissing episcopal fingers and garments, the diocesan clergy begins to dress the bishop, starting with his purple socks. After the bishop's calves have been decorated with the finest satin, and after diamond-studded purple slippers have been fitted on his sacred feet, the bishop arises to allow further trimming. Last but not least, his holy miter is kissed and placed over his purple skull cap. Fully adorned with silken gloves, diamond ring, golden necklace and ermine shoulder wrapping, the bishop swishes towards the altar. The 'morbid' peasants stand in awe and humble themselves in prostration. The apostle Paul warned the Roman Christians: "Fools who changed . . . the truth of God into a lie, and served the creature more than the Creator" (*Rom. 1:22-25*).

ARCHDEACON (*archidiaconus*) is a medieval title conferred on the deacon who actually governed the diocese. This benefice originated at the end of the 4th century when Elders and Deacons were still the main officers of a church. As few bishops of the Middle Ages were men of learning, the bishop employed an educated Deacon to handle his correspondence, to write his life story, to govern the lower clergy and to handle all church discipline. Etymologically, the Archdeacon was only the head of the seven deacons of the cathedral church, but jurisdictionally he became the head of all diocesan clergy. By the 13th century, when Low Masses by Mass-priests had supplanted the earlier con-

celebration of the Lord's Supper, the benefice of the diaconate gradually became extinct. By the 16th century the Council of Trent transferred the duties of the Archdeacon to various diocesan courts, thereby also terminating this benefice. Though both benefices are now extinct, the title of Deacon and Archdeacon has survived till this day. Another office which also has become extinct is that of the Archpriest (chief-Elder) who was head of the Elders of the cathedral church.

CANONS or Canonical Priests originated in 9th-century Germany. They were the 'cardinals' of the independent churches of the West. The first Canons assisted the bishop or archdeacon in the administration of the diocese. The early Canons were monks who continued the monastic rule (canon) and recited the Canonical Hours in the choir of the cathedral. Hence they became known as Canonical priests, i.e. monks living outside the monastery. Of all clergy this group was the most immoral. Council after council condemned their sinful lives (*Mansi* 20, 818; 22, 1018). "The secular Canons were themselves the successors and sometimes the actual progeny of degenerate monks" (*C.E.* 1, 508). In Europe the office of Canons still exists, but in the United States it is practically unknown.

MONSIGNOR (My Lord) used to be a French title of nobility. In the 16th century the Roman hierarchy (cardinals, archbishops and bishops) assumed this proud title, after which the nobility dropped it altogether. The hierarchy then assumed still higher titles till Pope Urban VIII in 1630 passed some legislation to end this mad race. Today the pope alone is addressed as "Vestra Sanctitate" (Your Holiness), a Patriarch is addressed as "Vestra Beatitudine" (Your Blessedness). Archbishops used to be addressed as "Your Grace". Since 1630 the Cardinals have dropped the title of Monsignor (except in France), and are now called "Your

Eminence". Since the 20th century all bishops are addressed as "Your Excellency". The title of "Monsignor" is now granted to some outstanding clergymen below the rank of bishop. The Monsignorship is a title without an office. It is obtained through such a secret process that no one can call it simony. Any bishop can obtain from the pope permission to create a number of Monsignors and it is usually granted when the bishop makes his quadrennial journey *ad limina apostolorum* (to the thresholds of the apostles: Rome). The more money the bishop carries to Rome, the more he is rewarded by the pope. Those of the clergy who contribute the most towards the defrayment of their bishop's expenses, are usually put on top of the list of candidates for the much desired title. Monsignors are allowed to wear the royal purple and may act like little bishops within their own church. However, only bishops are allowed to have a "seventh candle" on their altar, to bless the people when entering the church, to dress publicly in the sanctuary, to pronounce the Jewish greeting "Pax vobis" (peace be with you) instead of the common Christian greeting "Dominus vobiscum" (the Lord be with you), and some other puerile privileges of this sort. Instead of studying the Bible and reading the Fathers, priest-students waste their time in memorizing these differentiations which do not contribute one iota to the salvation of man.

PRIESTLY VESTMENTS have already been mentioned in the chapter on the Mass (*Hist. of Dogma*, vol. 2, p. 65-67). The liturgical vestments of the priest (Amice, Girdle, Maniple, etc.) and the liturgical furnishings of the altar (altar map, palla, corporal, etc.) must be ritually blessed before they may be used (*Rituale Romanum*, Tit. 8, chapt. 20). When the priest puts on his vestments in the sacristy, he kisses the article and recites a prayer. Most of these prayers are said so the priest may conquer his impure thoughts. The

Amice, for example, used to be a covering of the hood of the monastic habit or chasuble, but is now a simple white linen shoulder cloth of about two feet square. When the priest puts it on, he must recite: "Place, O Lord, the helmet of salvation upon my head, that I may conquer diabolical attacks" (*Missale Romanum, Preparation for Mass*). This garment of the secular priest no longer has the form of a helmet, nor is it any longer put on his head. Hence the symbolism has become empty ritualism. When the priest puts on his Girdle, he says: "Gird me, O Lord, with the girdle of purity, and extinguish in my loins the liquid of lust". When he puts on his arm the thick, embroidered Maniple, he says: "May I be worthy, O Lord, to wear the handkerchief of tears and sorrow". Though the priests recite these prayers daily, few will be able to tell you what these prayers signify.

ROMAN COLLARS are not Roman at all, but originated in Protestant England about 100 years ago. Prior to the 19th century no man on earth had ever worn a pair of long pants and a shirt with standing collar. Nor is the Clerical Collar a 'religious' or 'liturgical' garment. There are no benediction forms for this apparel, nor does the Ritual prescribe prayers for putting it on. At the time of the Reformation all monastic garbs and all black robes (*vestis talaris*, soutane, cassock) of the secular clergy were without standing collars. Sixteenth and seventeenth century painters, like El Greco, Rembrandt, etc., portray the nobility with knee pants and coats of various colors. These coats were without V-shaped lapels and with tight sleeves, so that a shirt would not even show if it had been worn. Around the neck a large white ruff was worn, often covering the entire shoulders. Similar ruffles were worn on the end of the sleeves. It also became fashion to wear a peruke or wig. The peasants did not wear ruffs. If they wore a coat, they wore no shirt. The coat had a narrow collar, not the shirt. The prominent clergy wore a

full length robe with a two-pointed white linen bib or rabato in front. The common clergy and monks wore no rabato. The clerical bib was a moderate imitation of the secular ruff. It belonged to the coat, not to the shirt; it was hanging down, not standing up. Because the art of dry cleaning was unknown in former centuries, some wore a sudarium or crossed sweat towel around the neck to protect the collar of the coat. The sudarium was not supposed to be visible, nor is it related to the development of the starched, standing collar of today.

In the 18th century coats were made with a V-shaped neckline, without lapels. A white, ruffled, silk scarf was tied around the neck, like an ascot, to fill in the neckline. These were worn by George Washington (d. 1799) and Alexander Hamilton (d. 1804), as can be seen on one dollar and ten dollar bills. These scarfs are the forerunners of the 19th-century neckties. In the 19th century the English theater, Beau Brummel, Count d'Orsay and other worldly men introduced the modern fashion for men. Between 1815 and 1830 the younger generation began to wear ankle length pantaloons, white shirts, standing collars (starched, very high, and separate from shirt), and narrow high hats. Instead of adopting this fashion, the clergy frowned on it. By 1850 the new fashion became general, but the people replaced the pompous cravats with narrower neckties or black bow ties. Andrew Jackson (d. 1845) was the first American president to wear some sort of a standing collar with a black bow tie. Abraham Lincoln (d. 1865) also wore a bow tie. By now, all coats had a V-line with lapels.

The post-Reformation canon laws, by condemning every new fashion, give us indirectly the history of modern dress. The 16th-century laws prescribe cassock and tonsure for street wear, without mentioning new secular fashions. In the 17th century they begin to forbid the wearing of ruffs on shoulders and sleeves. By the 18th century the clergy are

told that they may not wear perukes or wigs, nor cassocks with large buttons and pockets. This same century allowed the clergy, for travel's sake, to wear cassocks calf length, and to leave the bottom unbuttoned up to the knees, to allow freer movements of the legs. Knickerbockers and knee length coats were still forbidden. Drawings of 19th-century fashions for both clergy and laity may be found in the "Cyclopedia of Costume; or, Dictionary of Dress" (London, 1876-1879; 2 vols.).

By the middle of the 19th century the Protestant clergy of Norway had begun to wear ruffs on their black robes. The clergy of England adopted the new fashion for laymen as street clothes. They wore black pants, black knee length coats, shirts with high starched linen collars, but without the pompous cravat. The result was that the collar button was showing in front, even if the coat had no V-line. The fashion of lapels created the necessity of attaching a black rabat to the 'clerical' collar, and of buttoning it in the back.

The collar, the bicycle and the art of photography were invented at about the same time, and came into general use about the time of Abraham Lincoln. The Catholic clergy of England and the United States, anxious to ride the new bicycle (*see C.E.* 4, 420), sought permission to discard their cassock and to wear pants and clerical collar for street wear. Soon the priest wore the same collar for the black suit as for the cassock. The Second Plenary Council of Baltimore (Oct. 1866) was more concerned with Modernism and Masonry (*Mansi* 48, 1017) than with legislation on clerical dress. In 1884 the Third General Council of Baltimore declared the Roman Collar a necessary part of clerical dress (*Acta et decreta Consilii Plenarii Baltimorensis III, Baltimore, 1886*). At the turn of this century, the Catholic priests of Holland still wore knickerbockers, knee length coats and even long hair, while the Lutheran pastors of Norway still wore their

large ruffs on their shoulder. Today the so-called "priest collar" with its button in the back is respected by traffic officers and gangsters alike. Yet it is more related to the bicycle than to religion.

BIRETTA (little cloak with hood) is the name of the cap which the priest wears in church. It is a square cap with three ridges on the top and a tuft in the center. Though laymen must bare their heads, the priests wear this cap in church, especially when approaching and leaving the altar, when seated in the sanctuary, when marching in processions and when hearing confessions. The design of this sacerdotal head-dress is not older than the 17th century, modelled somewhat after the caps worn by judges in court. The medieval presbyters did not wear any caps, even after they became Mass-priests. When the 16th-century Council of Trent pronounced the former Presbyter (elder) a full fledged priest and sacrificer (*sacerdos*), he began to wear a miniature mantle and skull cap of the bishops. The bishops immediately changed this new custom and designed the square beret as we know it today.

SUBDEACONS were unknown in the early Church. "According to the common opinion of theologians at present, the subdeaconship was not instituted by Christ, nor are there any sufficient grounds for maintaining that it had an apostolic origin. There is no mention of the subdiaconate in Holy Scripture or in the authentic writings of the Apostolic Fathers. These authorities make reference only to bishops, priests and deacons . . . It seems to have been elevated to the rank of a sacred order in the thirteenth century" (*C.E.* 14, 320). We must take these admissions with a grain of salt, because some theologians hold that the subdiaconate is an essential part of the Sacrament of Holy Orders and that one cannot be validly ordained to the priesthood without first having received the ordination of the subdiaconate.

Rome purposely refuses to define this sacramental question, as she has refused to define whether the presbyterate is an Order essentially distinct from the episcopate (*Prümmer, Vademecum*, p. 454).

Besides the modern episcopate (which no one dares to define), there are seven orders: 4 *minors*: ostiariate, lectorate, exorcistate and acolytate; 3 *major orders*: subdiaconate, diaconate and presbyterate (*Prümmer*, p. 454). The *materia* of the Order of the Subdiaconate is the touching of an empty chalice and paten, and the touching of the Book of Epistles. The "power" (*potestas*), which the ordination confers on the subdeacon, is to prepare the bread and wine before Mass, to assist in a Solemn Mass, to sing the Epistle, and to wash altar linen (corporal, purificator, pall, etc.).

Subdeacons originated in the third century. Third-century Rome, with a population of one million, had no official church building and only "seven Deacons" (*C.E.* 6, 781; 14, 320). These deacons used some servants to aid them in their work, and the latter became known as Subdeacons. They were no more ordained ministers than church workers, church janitors or altar boys of today. They were not allowed to officiate in church or to wear the orarium. The early Roman rituals had no ordination rites for subdeacons (*Migne, P.L.* 55, 114). Germany gave them the status of clergy, and the 8th-century Gregorian Sacramentary is the first ritual to contain a brief ordination for them (*Migne, P.L.* 78, 221). In the 13th century, when the presbyter had been elevated to Mass-priest, Pope Innocent III moved all lower orders one grade up, making the subdiaconate a major order. In effect, it was raised from a sacramental to a sacrament. When concelebrations were abolished, the office of the subdiaconate became extinct. Only the title and an artificial order survived. Today, no one may be ordained a priest without first going through the ordination rites for

the extinct benefices of the subdiaconate and diaconate. As mentioned before, the Pontifical also contains the rite for the ordination of subdiaconesses.

ACOLYTATE is another extinct holy order and benefice. Though the duties of the ordained acolyte have been taken over by unordained altar boys, every priest-student must go through the empty ordination rites of the acolytate before he may receive the higher ordinations. "Acolyte . . . highest minor order in the Latin Church, ranking next to a subdeacon. The chief offices of an acolyte are to light the candles on the altar (etc.)" (*C.E. I, 106*). As candles were outlawed till the 7th century, and were not placed on the altar till the time of the Reformation, this extinct office could not be very ancient.

"TONSURE (Lat. *tondere*, to shear), a sacred rite instituted by the Church, by which a baptized and confirmed Christian is received into the clerical order by the shearing of his hair" (*C.E. 14, 779*). The pagan monks and priests of ancient Rome shaved their heads. When they turned 'christian' in the 4th and 5th century, some continued to shave their heads. St. Jerome (d. 420), in his commentary on Ezekiel 44:20 "neither shall they shave their heads", warns his church that the tonsure is pagan and not proper for Christians. At the beginning of the 6th century the pagan shrine of Monte Cassino was converted into a Christian monastery and all its monks were tonsured. As soon as the monks were admitted to the ministry, all secular clergy began to receive the order of the tonsure. Along with the pagan tonsure the secular clergy inherited from the pagan monks the pagan garb and vestments, their pagan celibacy, canonical hours, scapulars, rosary beads, etc. Pope Gregory II (d. 731) decreed: "If any layman out of greed has committed perjury, he must give all his goods to the poor, and shall be tonsured and serve in a monastery all the days

of his life" (*Migne, P.L.* 89, 590). During the Middle Ages the tonsure gradually became a "Holy Order" of the Christian Church, while modern theologians hold that it is not an order, nor a sacrament, but a sacramental.

In the days of the Reformation the pope himself wore a tonsure, and Martin Luther reminded him that a 'highpriest' is not allowed to shave his head (*Lev.* 21:5). In Protestant countries the Roman Catholic tonsure is slowly disappearing. It is no longer a sacred order. The secular clergy of continental Europe are allowed to reduce the tonsure to the size of a silver dollar. In England and the United States the priests refuse to wear it. Yet the British and American priests had to submit to the shearing of the tonsure before they could receive the minor and major orders of the priesthood.

"The shaving of the head was adopted by the monks. Towards the end of the fifth, or the beginning of the sixth century, the custom passed over to the secular clergy" (*C.E.* 14, 779). During the Middle Ages many infants were shorn to clerics, and ordained bishops and archbishops before the age of seven. Today no one may receive the tonsure before the age of seven.

Space does not permit us to continue this chapter. Those ordinations, rites, vestments, vessels, ornaments, etc. which we did not describe, may be found in the index of the *Rituale Romanum*, and their description may be found in a Catholic dictionary or encyclopedia.

CHAPTER SEVEN

SACRAMENTALS

WHICH ARE THE CHIEF SACRAMENTALS?

Sacramentals are minor sacraments. Once the Council of Trent had defined that Christ had instituted seven sacraments, no more and no less, all other sacred rites became known as sacramentals. While the sacraments are said to be 2,000 years old, the sacramentals are admittedly of later origin. The chief sacramentals which produce grace are: Holy Water, Blessed Candles, Blessed Bells, Sacred Relics, Indulgenced Prayers, Blessed Palms, Blessed Ashes, Easter Lambs, Sign of the Cross, Rosaries, Scapulars, Blessed Medals, Crucifixes and the Statues of the Saints.

HOLY WATER originated in Northern Europe during the 9th century. It is said to drive away evil spirits, to cure sore throats, headaches, fever, etc., to prevent diseases, fires and storms, and to forgive venial sins. Holy Water is the blessed water (*aqua benedicta*) preserved from the Holy Saturday rites of Baptism. It may be made every Sunday for the purpose of sprinkling the congregation in church.

When making this Holy Water, the priest must wear a purple stole and must ritually exorcise the *materia* of this sacramental. For driving the devil out of a box of salt, the priest uses the *forma*: "I exorcise thee, thou creature of salt" (*Rituale Romanum*, Tit. 8, chapt. 2). After having moved his hand five times in the form of a cross over the salt, the priest casts the devil out of the water: "I exorcise thee, thou creature of water", while making four benedictions over the water. Then comes the momentous mixing of the two elements: "Let the salt and water mix together". During the Holy Saturday rites, the priest divides the water with his hand, touches and blesses it constantly, throws some of it to the four corners of the earth, breathes on it three times, dips a candle into the water three times, each time changing the pitch of his voice in order to effect the fertilization of the water: "regenerandi foecundet effectu" (*Missale Romanum*, Regensburg, 1924, p. 317). Then the priest mixes two different kinds of oil into the water. After more ceremonies the potent lotion is ready. In pomp this Roman rite excels the hocus-pocus of any African witch doctor. Cardinal Newman bluntly admits that Holy Water is "of pagan origin" (*Development of Christian Doctrine*, 1949 ed., p. 349). Till this day the peasants go to church on Holy Saturday with bottles and cans to get their annual supply of Holy Water for the home. They use it internally and externally; they bless themselves with it; they sprinkle their homes and cornfields, and they use it to cure their cows and crippled horses.

Father Edmond Martène admits that Holy Water did not exist in the Christian Church before the 9th century (*De Antiquis Ecclesiae Ritibus*, bk 1, chapt. 8, Art. 11). The Catholic Encyclopedia agrees with Father Martène (C.E. 7, 433). Jesuit Father Weiser says that it originated in 9th-century Gaul, that Verona (Italy) adopted it in the 10th

century, and later it was adopted by Rome (*Handbook of Christian Customs*, p. 15). Every Sunday morning before High Mass, the priest, dressed in a huge pluviale (raincoat), sprinkles the congregation. This rite is known as the Asperges. "The ceremony has been in use at least from the tenth century" (*C.E.* 1, 793). It was first introduced by Archbishop Hincmar of Rheims: "On every Lord's day before the solemnity of the Mass each Presbyter shall make in his church Holy Water (aquam benedictam) in a clean vessel; and when it is time for the great ministry to convene, the people, when entering the church, are to be sprinkled (aspergatur) herewith; and those who desire so, may carry some away in clean bottles and they shall sprinkle it throughout their homes, and fields and vineyards, and on their cattle and on their feed, and especially on their own food and drink" (*Council of Rheims*, A.D. 852, canon 5; *Migne*, P.L. 125, 774). Roman presbyters of the 9th century were not allowed to bless, and Roman Bishops might have waited till the 11th century before they introduced the Northern "Asperges". The Italian collection of canon laws, collected by Anselm (d. 1086), bishop of Lucca, attributes the invention to Pope Leo IV (d. 853): "Every Lord's day before Mass thou shalt make Blessed Water wherewith the people and the place of the faithful is to be sprinkled" (*Anselm*, canon 20; *Migne*, P.L. 115, 679).

CANDLES were introduced in the 7th century, and are also "of pagan origin" (*Cardinal Newman*). The blessing of candles (by which they become sacramentals) originated again in the North. Amalarius of Metz (d.c. 850) is the first one to dedicate a chapter "De cereo benedicendo" (*De Eccl. Off.*, bk 1, chapt. 18; *Migne*, P.L. 105, 1033). Rome was slow in adopting the novelty. Hugo of St. Victor (d. 1141) is the first to list candles, holy water, holy ashes, blessed palms and Easter lambs among his sacraments (*Migne*, P.L. 176, 442;

St. Blaze

C.E. 7, 523). "The blessing of the candles did not enter into common use before the eleventh century" (C.E. 3, 245). The form of the *Benedictio candalarum* is found in the *Rituale Romanum* (*Tit. 8, chapt. 3*) and in the *Roman Missal* (*Feb. 2*). By the end of the 15th century blessed candles became permanent features of all altars and of the shrines of the Saints.

EASTER CANDLE, a huge candle blessed in a pompous ceremony on Holy Saturday, is of Anglo-Saxon origin. It is related to the light of Mithra and the light of Easter (goddess of Spring), christianized into a "light of Christ". It is a Christian continuation of the pagan Easter fires and the nocturnal celebration of "new fire" and new light of Spring at the ancient Easter initiations. Till this day many countries kindle a bonfire on Holy Saturday by rubbing sticks or stones together. In procession this new fire is carried into church and blessed by the priest. The modern *Missale Romanum* in its liturgy for Holy Saturday uses the following form for the blessing of the "New Fire" and the "Easter Candle": "Sanctify this new fire . . . produced by a flint . . . during these Easter festivals . . . and assist us against the fiery darts of the Foe." The priest then blesses "five grains of incense" which are to be set into the Easter Candle, while he recites this strange formula: "O invisible regenerator, light up this nocturnal fire, that not only the sacrifice which is offered this night, may shine forth by the secret mixture of thy light, but also that into whatever place a portion of this sacred offering shall be carried, the evils of satanic spells may be expelled." As the Catholic ceremonies are held in the morning instead of at night, the lights of the church are extinguished and the deacon carries a three-armed candle on a long reed. Each time when one of the three candles is lit, the clergy prostrate themselves in order to worship the new fire and chant: "Lumen Christi", behold

the light of Christ. Yet the whole pagan ceremony is neither related to Christ, nor to the Scriptures, nor to salvation. The pagan observance of Lent and Easter were so popular that the church of Northern Europe was never able to change these names into "Forty day Fast" and "Resurrection of Christ".

CANDLEMAS OR FEAST OF THE PURIFICATION OF MARY is now celebrated on February 2nd, forty days after the birth of Christ (Dec. 25), because the Mosaic law prescribed a purification rite for mothers (*Lev. 12:6; Luke 2:22*). It is a Christian and pagan feast amalgamated into one. The Roman Lupercalia were celebrated on Feb. 15th, consisting of processions with burning torches during which the women were touched sacramentally to insure fertility and easy delivery. This became known as the Feast of Lights (Germ. Lichtmesse) or Candlemas. The early church celebrated the birth of Christ on Epiphany (Jan. 6). It began to celebrate the Purification of Mary on Feb. 15th (40 days after Epiphany) to offset the popularity of the pagan processions of light. At the end of the 4th century, the Roman Church made December 25th the Feast of Christ (Christmas), and by the end of the 7th century she made Feb. 2nd the Feast of Purification. The Roman Feast of Purification was instituted after the 7th-century feasts of the Annunciation and Assumption. The Feast of Purification is first mentioned in the Gelasian and Gregorian Sacramentaries, without the blessing of candles and its procession. It became a "Candlemas" in the 11th century. This further led to private candle processions, known as the "Churching of women" (*benedictio mulieris post partum; Rit. Rom., Tit. 7, Chapt. 3*). On February 2nd the priest blesses wax candles after which the people come forward to purchase a lighted candle and to join the procession through the aisles of the church. The ritualistic form of the sacramental indicates

that it is a means of grace: "That Thou wouldst deign to bless and sanctify these candles for the use of men and for the health of their bodies and souls, whether they are on land or on the waters" (*Rom. Missal, Feb. 2*).

CHURCH TOWERS AND CHURCH BELLS originated in the 8th century, and the Baptism of Bells was introduced in the 10th century. Tower bells originated in Northern Europe where monasteries had become walled fortifications. The bells were used to summon the monks for their daily activities, and to call the townsfolk and peasants to worship. The Germans called them "Glocke" (Lat. glogga). In the days of Charlemagne, when the first Abbot of Fulda died, orders were given to ring all the bells (gloggas) (*St. Eigil, Life of St. Sturm, chapt. 25; Migne, P.L. 105, 443*). By the 10th century all castles, monasteries and cathedrals were equipped with bell towers, and by the 12th century the sacred bell was considered standard equipment for every church. The alleged St. Patrick's Bell of Ireland is spurious. "The great development in the use of bells may be identified with the 8th century" (*C.E. 2, 420*).

In an era without telephone, radio or printing press, the church bells served a practical purpose. Soon they excelled the sacred drums of pagan tribes in superstition and fetishism. Pope John XIII (d. 972) approved the blessing of bells, which soon developed into a baptismal rite. The detailed rite for the baptism of church bells is found in the *Pontificale Romanum*. The bell is washed in Holy Water, anointed with the sacred oil of the sick, and duly incensed. As in baptism of humans, it is given a name and godparents. Bishop Durandus (d. 1296) describes the sacramental grace of the consecrated bells. The reason for consecrating and ringing bells is to protect the fields, to repulse the enemy, and to ward off hail storms, tornados and lightning. "Bells are also rung at processions that the evil spirits may hear

them and flee" and "in storms . . . that the devils . . . may flee away through fear" (*Rationale*, bk 1, chapt. 4, Art. 2-15). Durandus further explains that bells ring for the dying, twice for women, three times for men. They ring 12 times to announce the Divine Offices. The ringing of the Angelus was still unknown in the 13th century.

The *Rituale Romanum* contains a less elaborate rite for the blessing of bells (*benedictio campanae*). Its sacramental form reads: "May they repel from afar all attacks of the enemy, the rattling of hail, the onslaught of storms, threatening thunders . . . At the sound of this bell may the enemy of our possessions always flee away . . . may hostile armies be terrified (etc.);" (*Rit. Rom. Appendix, benedictio* 7). The ringing of consecrated bells is believed to hold magic power over the dying and the dead. People dared to swear on sacred bells as proof that they were telling the truth. Smaller bells were carried by priests on the battlefield to protect the soldier. Hand bells or altar bells are used by altar boys during Mass and Benediction, but are unknown in the Eastern Church.

ANGELUS originated between the 14th and 16th centuries. In Catholic countries the church bells ring the Angelus three times a day: morning, noon and evening. At the sound of the bells the peasants stop their work in the fields, kneel down and recite three Hail Marys. During the Middle Ages it had become a custom to ring the church bells at six in the evening, especially on stormy and dark nights, to guide workingmen and travellers who might have lost their way in the forests. "The earliest mention seems to be in the chronicle of the city of Parma, 1318" (*C.E. I*, 487). Later it became customary to ring the Angelus bells also in the morning. After the Reformation the ringing of noon bells was added. In 1612 the present ritualistic form was prescribed, beginning with the words: "Angelus Domini" (the angel of the Lord).

SANTA CASA, or the Holy House of Mary at Loreto, Italy, is a fraud of the 15th century. "Since the fifteenth century . . . the Holy House of Loreto has been numbered among the most famous shrines of Italy" (*C.E.* 13, 454). In 1471 (11 years after the Rosary fraud) the bishop of Loreto reported the discovery of the House of Mary within the walls of his cathedral. A pious tradition was circulated that angels had carried away this house from Nazareth, flew with it over the sea, carried it to several towns and finally landed it in Loreto, about 12 years before the birth of Luther. This miraculous relic has brought millions of tourists to the little city of Loreto, and has filled the coffers of its bishop. On the wall of this church is written in 16th century letters the following historically proven falsehood: "You have before your eyes the Holy House of Loreto . . . It is here that the Most Holy Mary, Mother of God, was born. Here she was saluted by the Angel. Here the Eternal Word of God was made flesh. Angels carried this House from Palestine to the town of Tersato in Illyria in the year of salvation 1291 . . . (etc.)."

The Catholic Encyclopedia admits the fraud. "No writer can be shown to have heard of the miraculous translation of the Holy House before 1472" (*C.E.* 13, 455). Nazareth has its own famous Church of the Annunciation, and throughout the Middle Ages the Palestinian monks have shown the pilgrims the 'true' House of Mary. If Angels in 1291 stole the House of Mary from the Greek Orthodox church and gave it to the Latin church, the owners of the House would have reported the theft. It was not until the 16th century that the East discovered that the West was also exhibiting a House of Mary. Pope Paul II (d. 1471) has described the cathedral of Loreto in detail, and reported that it had a miraculous "statue" of Mary, carried by angels into this church. He had never heard yet of a "house" of Mary. The immoral Pope Julius II (1507) mentions the House of Loreto

and refers to its alleged translation: "ut pie creditur", as it is piously believed. Julius is the first pope to approve the veneration of the new relic. Hence it originated between 1471 and 1507. A visit to this relic guarantees the following sacramental grace: it will cure diseases, stop epidemics, wars and earthquakes, and save sinners. Hundreds of miraculous cures are attributed to the shrine of Loreto. The Catholic Encyclopedia has an explanation for it: "Even if the Loreto tradition be rejected, there is no reason to doubt that the simple faith of those who in all confidence have sought help at this shrine of the Mother of God, may often have been rewarded, even miraculously" (C.E. 13, 455). Without the fraud of this relic, the "Litany of Loreto" would not have originated.

LITANY OF LORETO, or the Litany of Mary originated in the 16th century, and was popularized in the 19th century. It was unknown to Luther, and 50 years after his death it still was unknown to the people of Rome. It is a liturgical prayer, consisting of 48 contra-biblical or pagan titles of Mary. After the invocation of each title the congregation says: Pray for us. It runs as follows: "Holy Mary. Pray for us. Holy Progenitress of God. Pray for us (*Dei Genitrix* was the official title of the goddess, Venus). Mother of divine grace. Mother of the Creator. Door of Heaven (*Janua Coeli*). Morning Star (*Stella Matutina* was the title of Venus). Refuge of sinners (etc.)". "It was composed during the early years of the sixteenth century . . . At Rome the Litany of Loreto was introduced . . . in 1597" (C.E. 9, 287). In the 17th century the Dominican Order adopted the liturgy for the monks. Since the 19th century this litany is recited in the vernacular by the laity and the Latin text has been added to the *Rituale Romanum* (*Tit. 20, chapt. 3*). "There is a great lack of documentary evidence concerning its origin" (C.E. 9, 287).

BLESSED PALMS are sacramentals which are blessed on Palm Sunday, carried in procession through the aisles of the church, and are then taken home as a Christian good-luck charm. Palm Sunday is the christianization of the Germanic Spring Flower festivals which lasted several days. The Christian feast was known for some time as Days of Flowers or Days of Palms (*diei palmarum*). Soon it became known as Flower Sunday (*Blumensonntag*, *Dominica florida*) or Palm Sunday. The antiphone before the Palm procession enlarges upon the biblical account and relates that the people greeted Christ "with flowers and palms" (*cum floribus et palmis*). Charlemagne (d. 814) converted Germany and requested Theodulphus, Bishop of Orleans, to compose a hymn for the new Feast of Palms: "Gloria, laus, et honor Tibi sit" (*Dreves, Anelecta hymnica*, vol. 50, p. 160). The early rituals do not mention the feast, but Amalarius of Metz (d.c. 850) is the first liturgist to mention the "Days of Palms"; however, he does not mention the blessing of palms (*Migne, P.L. 105, 1008*). "The Church of Rome in adopting this use about the eleventh century appears to have added to it the rite of the blessing of the palms" (*Daily Missal, by Lefebvre, p. 712*). Hugo of St. Victor (d. 1141) lists the palms among his sacraments (*Migne, P.L. 176, 442*). Today, the priest saves some blessed palms which are to be burned and their ashes are used for Ash Wednesday of the following year.

SACRED ASHES are blessed on Ash Wednesday, the first day of Lent (penitential season of fasting). Since 1099 the penitential season starts on a Wednesday. Before that date the beginning of the fast (*initium jejunii*) was called the "Day of Ashes" (*Dies Cinerum*; *Council of Benevento, 1091; Mansi 20, 738*). On this day the people confessed their sins, received the sackcloth from their bishop, and were not allowed to re-enter the church till Holy Thursday on which day they were absolved. On Sundays the penitents stood

in sackcloth and ashes outside the church (*Weiser, Christian Customs*, p. 175). As the Lenten season is part of the Anglo-Saxon penitential system, Ash Wednesday was unknown to the early church. "The name *Dies Cinerum* (day of ashes) . . . probably dates from at least the eighth century" (*C.E.* 1, 775). The blessing of ashes and the sacramental reception of ashes originated in the 11th century, and are mentioned by Hugo of St. Victor (d. 1141). Today, the priest blesses the ashes on Ash Wednesday, and smears the ashes on the foreheads of the people. The day before the 'lean' season is called *Mardi Gras* (Greasy Tuesday). This is a day of feasting, drinking, carnivals and sin. The word "carnivale" comes from *carne vale*, farewell to meat.

AGNUS DEI, or Easter lambs are small discs of wax with the imprint of a lamb. When blessed they are a protection against dangers of fire, flood, storm, pestilence and childbirth. Father Conway comments that they are "most probably a Christian substitute for the pagan charms current in Rome in the fifth century" (*Question Box*, p. 351). Because of these pagan amulets, the Quinisext Council of 692 decreed that Christ, the Lamb of God, may only be pictured in human form, and not in the form of a lamb (*canon* 82; *Mansi* 11, 978; *Migne, P.G.* 137, 790). When the West was unable to fight the superstition, it turned the pagan amulet into a Christian Sacrament. Amalarius of Metz (d.c. 850) is the first liturgist to speak "Of the blessing of lambs made of wax" (*De Eccl. Off.*, bk 1, chapt. 17; *Migne, P.L.* 105, 1033). Hugo (d. 1141) lists them among his Sacraments (*C.E.* 7, 523). Though the wax figures are little known in Protestant countries (*Prümmer, Vademecum*, p. 300).

SIGN OF THE CROSS is the "chief sacramental used in the Church" (*Balt. Catechism*, p. 123). It expels evil spirits, protects man against dangers, and it has been enriched with

an indulgence. Every time the sign is repeated an additional indulgence is granted. The sign is not a material cross or crucifix, but a symbol made by blessing oneself in the form of a cross. The fingers of the right hand first must touch the forehead, then the chest, the left and the right shoulder, while saying: In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Material crosses and signs of the cross painted on shields originated in the 4th century when Christianity became the religion of the empire. It was in imitation of older emblems. The modern, large sign of the cross, however, originated in imitation of the Oriental peace salutations (Salaam or Shalom): Peace be unto you (Es-salam aleykum; pax tecum; *Judg.* 6:23). The Oriental greeter bows very low while placing his right hand on the forehead and breast. The blessing of food by making a benediction in the form of the cross originated in the days of Gregory the Great. He relates as Gospel truth that a nun with a stomach-ache was cured by an exorcist who cast out the evil spirit. The friendly Devil, when coming out of the nun, apologized, saying: "What was I to do? I was sitting on the lettuce when she came and swallowed me" (*Ego quid feci? Sedebam mihi super lactucam; venit illa, et memordit me: Migne, P.L. 77, 169*). Gregory explains that the nun had forgotten to bless the food with the sign of the cross (*signo crucis*) (*Dialogues, bk 4, chapt. 4*). Today Catholic boxers bless themselves in the ring, not only as a protection against harm, but as a good-luck charm. It would seem that nearly all Roman sacramentals were reluctantly instituted because Rome was unable to cope with the popularity of pagan amulets.

CHAPTER EIGHT

RELIC, STATUE AND SAINT WORSHIP

WHEN DID RELIC AND STATUE WORSHIP ORIGINATE?

The Franks introduced relic worship in the 6th century, and Rome approved statue worship in the 8th century. John Calvin (d. 1564), the Reformer, visited the capitals and monasteries of Europe and published the first general catalog on "Romish Relics". He found 6 genuine heads of John the Baptist, each shrine exhibiting the papal Bulls guaranteeing their authenticity; 6 right index fingers of the Apostle John; the complete bodies of the twelve apostles in duplicate; and dozens of churches exhibiting Mary's slippers, comb, hairpin, ring, girdle, chemises and other unmentionables. Of St. Ann, the legendary Grandmother of God, he found two complete bodies, five heads and three arms (*Calvin, "On Romish Relics"; New York, 1844, p. 38*). The monks stopped at nothing to draw tourists to their collection boxes. They exhibited the foreskin of Christ's circumcision, and even feathers of Angels and of the Holy Ghost. The Dictionary of Miracles lists the Milk of the Virgin (p. 260), the Girdle of St. Joseph (p. 261), the Chasuble of St. Peter (p. 263), etc., giving the shrines where each article can be found (*Dict. of Miracles, by Rev. E. C. Brewer; Philadelphia,*

1896). In Martin Luther's day, Frederick the Wise had collected in Wittenberg more than 5,000 relics. His catalog in 1509 included: a thorn of the crown, a tooth of St. Jerome; four hairs of Mary; three pieces of her mantle; four pieces of her girdle; seven pieces of her veil sprinkled with blood; Christ's diapers; thirteen pieces of his crib; a piece of gold and myrrh of the Wise Men; one hair of Jesus' beard; a nail of the cross, and thousands of other fake relics sold to him by the popes. Only the hierarchy was in a position to counterfeit relics and to sell them with Bulls attached, without having to fear the fires of the Inquisition. "Many unprincipled persons found a means of enriching themselves by a sort of trade in these objects of devotion, the majority of which no doubt were fraudulent. At the beginning of the ninth century the exportation of the bodies of martyrs from Rome had assumed the proportions of a regular commerce . . . doubtful relics came to abound . . . multitude of unquestionably spurious relics . . . in an age not only utterly uncritical but often curiously morbid" (*C.E.* 12, 737). Rome holds that these frauds effect "pious beliefs" which are beneficial to man, and therefore may be justified. "Supposing the relic to be spurious, no dishonor is done to God by the continuance of an error handed down in perfect good faith for many centuries" (*C.E.* 12, 337). "The Church is tolerant of pious beliefs which have helped to further Christianity" (*C.E.* 14, 340). Thus Rome shows more tolerance towards fraud than towards reform.

The touching of a sacred relic was believed to cause instant death. Medieval oaths of fealty were sworn before a relic: "By the Lord, before whom this relic is holy, I will be faithful and true to . . ." (*Library of Original Sources*, vol. 4, p. 227). John the Deacon (c. 1180) describes the Lateran Basilica of the 12th century, and lists already among its relics the towel with which Christ washed the feet of

the Apostles, the seamless tunic or robe made by Mary, etc. (*Migne, P.L. 194, 1548*). The first spurious relic is probably the "true wood of the cross".

WOOD OF THE CROSS was introduced for worship by the illiterate Frankish Queen, St. Radegunda (d. 587). By the end of the 6th century, the Frankish King ordered St. Fortunatus (d. 605), bishop of Orleans, to compose a hymn for it; the oldest hymn of idolatry: "Pange lingua" (*Migne, P.L. 88, 88*). The Finding of the True Cross is celebrated by Rome on May 3rd. The Breviary relates in detail how St. Helene, an Arian lady and mother of the unbaptized, Arian murderer, Constantine, found the true cross in Palestine by means of miracles, and carried it off to the Western church (*Breviary, May 3*). The Daily Missal describes the "Adoration of the Cross" on Good Friday as follows: "Priest removes his chasuble . . . and intones: Ecce lignum crucis, Behold the wood of the Cross . . . Then removing his shoes, he proceeds to adore the Cross, kneeling three several times before kissing it . . . We have been found worthy to worship that same holy Cross" (*Daily Missal of Lefebvre, pp. 818, 1639*). Even if the wood were genuine, it still would be unscriptural to worship a piece of wood. It is as much idolatry as the worship of the Sacred Tooth of Buddha which can be found in 7 temples of China and in 12 temples of India. Rome now claims a membership of 500 million, and each of its churches claims to possess a relic of the true wood of the cross, enough wood to build a house.

ROBE OF CHRIST or the seamless "Holy Coat" is exhibited both in Germany and in France. Both relics were fabricated in the 12th century. The French claim that the German relic is a fake. The Germans exhibit a papal Bull as guarantee of its genuineness, but Catholic scholars warn that this document "cannot be considered genuine" (*C.E. 7, 400*). Yet indulgences have been granted, feastdays in-

stituted and special Masses have been composed and approved for both relics.

VEIL OF VERONICA, the True Image, or the Holy Face of Christ is a relic fabricated in the 13th century, because people wanted to know what Christ looked like. France was first to claim to possess a true picture of Christ's face, the imprint of his blood-covered features on the towel which a holy woman used to wipe his face. Since the 14th century the Vatican also exhibits the "Veil of Veronica". So does Genoa, Italy, and nearly every country in Europe. The French towel is "regarded by many as the original relic" (*C.E.* 10, 551). More famous, however, is the Roman towel, "which none but an ecclesiastic of very high rank is allowed to examine closely" (*C.E.* 5, 251). This last precaution needs no explanation.

The Catholic Encyclopedia not only admits that "These pious traditions cannot be documented" (*C.E.* 15, 363), but it confesses that St. Veronica never existed. "At first the relic itself was called 'Santa Veronica' (the holy true image) from the words 'vera icon' (true image), which ordinary language soon made Veronica . . . By degrees popular imagination mistook this word for the name of a person" (*C.E.* 15, 362). Though St. Veronica is only the product of imagination and of mistaken identity, the Roman hierarchy (not the illiterate people) gave St. Veronica a special Feast-day (July 12th), a special Mass, liturgy, altars and complete biography (*Buttler's Lives of the Saints*, vol. 3, p. 82). Though Veronica is not mentioned in the martyrologies of the early Church, 19th-century Rome immortalized her by dedicating the 6th Station of the Cross to her.

HOLY LANCE, or the spear of St. Longinus is not mentioned before the year 1098. By the 13th and 14th centuries we find the Holy Lance exhibited as a true relic in Italy, France, Germany, England, Poland, Austria, Turkey, Pales-

tine and Syria. Though the relics of Paris and Nuremberg were purchased in Rome, Rome finally decided to make one for herself. The Roman relic is spurious "on account of the rival lances" (*C.E.* 8, 774). The Bible says: "One of the soldiers with a spear (logchei, lancea) pierced His side" (*John* 19:34). The Latin transliteration of the Greek word for spear is "longe" (*Eng.* lance). "Longinus" means the one with the spear. Another legendary saint with a complete life story (March 15; *Lives of the Saints*, vol. 1, p. 594).

SANTA SCALA, or Holy Stairs is the most fantastic relic of the basilica of St. John Lateran in Rome. It has 28 marble steps of the palace of Pontius Pilate, which, according to pious traditions, St. Helene carried away from the Eastern church and donated them to the Western church. The Martin Luther film describes the relic. "The Holy Stairs may only be ascended on the knees" (*C.E.* 13, 505). Each step gives the climber an unbelievable amount of indulgences. The Chapel of the Santa Scala displays also a genuine tear of Christ, a bottle of the Virgin Mary's milk, and a feather of the Angel Gabriel. Other relics found in the St. Peter's of Rome are the Holy Chains of Peter (there are two such relics); the alleged Tomb of Peter (though Peter's head is found in the church of St. Paul outside the Walls, while other parts of his body have been distributed among the thousands of St. Peter's churches in the world); the body of Peter's daughter, Petronilla (*Breviary*, May 31); the head of St. Andrew; the chair of St. Peter; the Wood of the true Cross, etc., etc. Naples, Italy, exhibits the miraculous blood of St. January (*Sept.* 19), and nearly every other town in Europe exhibits some fake relic of the Middle Ages. There are also modern fake relics.

ST. PHILOMENA (feast, *Sept.* 9 and *Aug.* 11) never existed. In 1805 an Italian Monsignor and a nun fabricated an ancient coffin, stocked it with bones, placed them under

the altar of their church and circulated a spurious life story of an alleged ancient Virgin and Martyr who has worked hundreds of miracles. As early as 1907 the Catholic Encyclopedia warned against the "purely fictitious and romantic account of the supposed martyrdom of St. Philomena, who is not mentioned in any of the ancient sources" (*C.E.* 12, 25). Pope Leo XII in 1827 encouraged her worship and Pope Gregory XVI (d. 1846) instituted her feastday and liturgy. The Roman Missal calls her a "Virgin and Martyr." Miracles and prayers were answered through the veneration of her relics. Churches in Omaha, Cleveland, etc. are named after her. Sodalties, wearing her virgin girdle, have been founded in other countries. The *Rituale Romanum* contains the formula of the blessing of the girdle of St. Philomena (*Appendix, Benediction 3*). Recently, Rome has admitted that her worship is a fraud, and has started to dismantle her altars and statues. Those who sought her intercession, did so in vain.

ST. GEORGE (d. 273), martyr, one of the 14 auxiliary saints, has his feastday on April 23rd. "Through the intercession of Blessed George, the Martyr, cleanse us from all stain of sin" (*Missale Romanum, April 23*). He is the patron saint of England. He slew the Dragon. He cures diseases. Yet he never existed.

ST. DENIS, friend of the biblical St. Clement (Phil. 4:3), first bishop of Paris, patron saint of all France, never existed. The Catholic Encyclopedia warns: "The legend stating St. Denis came to Gaul in the time of St. Clement dates only from the end of the eighth century" (*C.E.* 11, 481). Rome is quick to expose the legends of the Parisian See, but slow to expose the legend of Peter in Rome. St. Denis is the patron saint of those possessed by devils. His feastday is celebrated on October 9th.

ST. JOSEPH is a biblical person (Matt. 1:18), but his life

story is apocryphal. The early church did not venerate him as a saint. The spurious Gospel of the Birth of Mary relates that Mary as a child was reared in the Jewish temple, and when she was 14 years old the High priest gave her publicly in marriage to the best suitor. All suitors were given a rod, and the one whose rod would bud forth a flower would receive her as his wife. One suitor, by the name of Joseph, who was "far advanced in years", received the rod which blossomed. Because of this legend the statues of St. Joseph portray an old man holding a blooming staff. The early Church believed that Joseph died as a Jew, i.e. before the Baptism of John. As he did not die a martyr, he was not venerated. At the end of the Middle Ages, Rome gave St. Joseph a place in her local ritual on March 19th. In the 17th century Joseph's feastday was extended to the entire church. In the 19th century Joseph was made the patron saint of the entire church and an indulgenced novena was approved to seek his intercession. In the 20th century "Giuseppe" has become the most popular name in Italy, and nearly every American town has a "Joe's Place".

"COMMUNICANTES", or the list of 25 Saints in the Canon of the Roman Mass does not mention the name of Joseph. It does not even list John the Baptist, though the latter died a violent death. It lists Mary, the 12 Apostles, and 12 Martyrs of the Roman church. St. Cyprian was an African, but because of his fame and of his friendship with Pope Cornelius, the two are mentioned together. While Joseph had descended into Hades, these 25 saints were believed to have entered paradise.

"MOMENTO ETIAM", or second list of 15 Saints in the Canon are martyrs of the universal church. As Joseph is neither a Roman nor a martyr, he belonged to neither list. This list starts with John the Baptist and the biblical martyr, Stephen. It contains several legendary saints. The Encyclo-

pedia Britannica speaks of "The legend of St. Agnes" (*E.B. 1, 350*). The Catholic Encyclopedia speaks of the "legendary life" of St. Agatha (*C.E. 1, 203*). St. Ann is in neither list of the Mass, and the Catholic Encyclopedia admits that even her name "seems to be doubtful", while her "supposed relics" are also of dubious origin (*C.E. 1, 538*).

Thus we see that the existence of the early saints, their life stories and their relics are under grave suspicion even by Roman Catholic priest-scholars. To put one's salvation in the hands of legendary saints, to trust in the intercession of spurious martyrs, and to seek the sacramental grace of doubtful relics, is not only unscriptural, but an act of fetishism unbecoming an educated man. "Many of the more ancient relics duly exhibited for veneration . . . at Rome itself, must now be pronounced to be either certainly spurious or open to grave suspicion. To take one example of the latter class, the boards of the Crib (*Praesaepe*) . . . can only be considered to be of doubtful authenticity . . . Similar difficulties might be urged against the supposed 'Column of the flagellation' venerated at Rome . . . and against many other relics" (*C.E. 12, 737*).

STATUE WORSHIP is of pagan origin and was forbidden to the Hebrews (*Exod. 20:4; Deut. 5:8*). The early Christian Church had no statues, and the early church of Rome did not even have a building to put them in. "During the first three centuries of the Church's history, the faithful assembled for worship in private houses" (*C.E. 11, 562*). When Rome built its first basilica in the 4th century, it did not house statues. "Such buildings, however, were not dedicated to the saints" (*C.E. 11, 562*). "There are so few references to images at all in the earliest Christian literature . . . In the catacombs there is little that can be described as sculpture . . . there are no pictures of the Crucifixion . . . Representations of the Crucifixion do not occur till later

(C.E. 7, 666-667). St. Cyprian (d. 258) warned Pope Cornelius not to restore membership to Christians who offered incense to the pagan statue, for then the pagan Capitol might as well move its statues and its altars (*idola cum aris suis*) into the sanctuary of our clergy (*Cyprian, Ep. 54:18; Cornelius, Ep. 12:18; Migne, P.L. 3, 852*). The Council of Elvira (324) decreed that churches may not have paintings, for people may worship such (*canon 36; Mansi 2, 11; Migne, P.L. 84, 305*). The Council of Laodicea (363) has a similar warning (*canon 35; Mansi 2, 569*). Pope Gregory the Great (d. 604) did not object to pictures in churches as long as they were not venerated (*Migne, P.L. 77, 1027*). By the 8th century the Roman Church allowed the veneration of both pictures and statues. The East forbade all genuflections before statues and paintings and convoked an ecumenical council in 754 (now called a mock council) to denounce the veneration of images:

"The Holy and Ecumenical Council, which by the grace of God . . . now assembled in the imperial city . . . has decreed as follows: Satan misguided men, so that they worshipped the creature instead of the Creator . . . God sent his own Son who turned us away from error and worship of idols, and taught us the worship of God in spirit and in truth . . . This ornament of the Church the holy Fathers and the six Ecumenical Councils have preserved inviolate, but the before-mentioned demi-urges of wickedness could not endure the sight of this ornament, and gradually brought back idolatry under the cloak of Christianity . . . The evil custom of assigning names to the images was not handed down by Christ, the Apostles and the holy Fathers; nor did they leave behind them any prayer by which an image should be venerated . . . It is not permitted to Christians who have the hope of resurrection, to imitate the customs of demon-worshippers and to insult the Saints . . . 'God is

Spirit, and they that worship Him must worship Him in spirit and truth' (John 4:24) . . . 'Thou shalt not make thee any graven image or any likeness of anything' (Exod. 20:4; Deut. 5:8) . . . 'They changed the glory of the incorruptible God into an image made like to corruptible man . . . changing the truth of God into a lie, and worshipped and served the creature more than the Creator' (Rom. 1:23-25) . . . [Here follow numerous quotes from the Bible and from the Fathers: Epiphanius, Gregory Nazianzen, Chrysostom, Eusebius, etc.] Supported by the Holy Scriptures, and by the Fathers, we decree unanimously in the name of the Holy Trinity . . . whosoever in the future dares to make such a thing, or venerate it, or set it up in a church, or in a private house, or possesses it in secret . . . let him be anathema" (*Council of Constantinople, A.D. 754; Select Library . . . Series II, vol. 14, p. 543-546; Hefele, Hist. V. 309*).

Thirty-three years later Empress Irene convoked the Second Council of Nice (787) and reversed the decisions of 754. Charlemagne at the Council of Frankfort (794) rejected the new canons which allowed veneration of images. Rome accepted them. Paris in 825 rejected both the canons of Rome and of the East. Because of this confusion the Western Emperor, Louis the Pious (d. 840), requested the French scholar, Jonas, Bishop of Orleans (d. 843), to write a book on the worship of images. Bishop Jonas was in favor of images, but objected to their worship ("*De Cultu Imaginum*", *Migne, P.L. 106, 305*). The Greek Orthodox Church did not permit icons to be placed in their churches until the year 842. By this time the West adopted the Roman worship of statues. Some Western churches objected to statues till the final schism (1054). The term "image" may refer to both paintings and statues. The New Testament does not teach that the veneration of a graven, molten or

carved image is essential to salvation; nor does it teach that genuflections before an idol, icon or painting is part of the Christian religion (*Deut.* 27:15; *Num.* 33:52; *II Chron.* 33:7; *II Cor.* 6:16). Protestants allow paintings of Christ in their churches, but forbid any form of devotion to them. The Greek Orthodox Church allows the veneration of pictures (icons), but forbids the veneration of statues. The Roman Catholic Church encourages the worship or veneration of the statues of Christ and the Saints. Western Catholics pray and kneel before statues, erect altars for them, burn incense and candles, and excel the pagans in their cult of idols. The Catholic distinction between *adoration* and *veneration* (*cultus latriæ et duliæ*) is artificial. The American hierarchy, for example, knelt in the rain and mud when the European statue of Our Lady of Fatima toured the United States, though they have plenty of statues of Mary in their own churches. Pilgrimages are made to miraculous statues because they are believed to be more powerful than those at home. The Mexicans crawl on their knees for many miles to reach the statue of Our Lady of Guadalupe. If this is not worship, then no Christian or pagan has ever worshipped at all.

Cardinal Newman writes: "In a later age the worship of images was introduced" (*Development of Christian Doctrine*, p. 370). "In the West the exuberant use of statues and pictures during the Middle Ages is well known" (*C.E.* 7, 669). "A thousand statues and other sculptures were hardly sufficient for a cathedral" (*C.E.* 13, 644). Harnack writes: "The Christian religion in the 3rd century made no compromise with any of the pagan religions" (p. 193). In later centuries "men were naive enough to fancy themselves now secure from paganism" (p. 316). "As the pagan temples were re-consecrated and made into Christian churches, so was the old paganism preserved as angel-, saint-, image-, and amulet-worship" (p. 312). "The religion whose strength had once

been the abomination of idols, finally surrendered to idols" (*Harnack, Outlines of the History of Dogma; New York, 1893, p. 312*).

STIGMATA are wounds in the hands, feet and breast, resembling those of Christ. "None are known prior to the thirteenth century" (*C.E. 14, 294*). St. Francis (d. 1226), founder of the Franciscan Order, is said to have been the first stigmatic, though Francis himself never mentioned it. Most medieval stigmatics admitted that their wounds were self-inflicted for penitential purposes. As the stigmatic is an exhibitionist, he is not trustworthy. There are no proofs of miraculous stigmata. It takes little surgical skill to produce them. It is even possible today for a monastery physician to produce permanent wounds in the hands and feet of a fellow-monk without the latter knowing their origin. St. Catherine of Siena (d. 1380), a Dominican nun who was up to her neck in politics, claimed to have miraculously received the five wounds of Christ in her body, and to have lived without any food except for the Host. Three children in Belgium at the instruction of the priest scratched open tiny incisions on Fridays during their alleged spell of ecstasy. Miss Therese Neumann (d. 1962) and the priest of Konnersreuth, Father Naber, changed their little village into an international shrine by means of exhibiting wounds on Good Fridays and claiming to live on Hosts alone. Literature asserted that this virgin stripped daily for a Catholic, Protestant and Jewish doctor to prove that she did not eat. When Hitler came into power she fled to Switzerland, because he was going to expose the fraud unless she would prophesy in his favor. An Italian stigmatic is Padre Pio of Pietralcina. Thousands of tourists and hopeless cases visit this "Miracle man"; but when the pope becomes ill, he prefers the greatest specialists of the medical profession to stigmatics and miraculous statues.

CHAPTER NINE

SEASONS AND FESTIVALS

ARE ANY OF THE ROMAN SEASONS, LIKE ADVENT, LENT, EMBER DAYS, ROGATION DAYS, ETC., OF APOSTOLIC ORIGIN?

As pagan amulets were changed into Christian sacramentals, many pagan seasons and secular festivals were converted into Christian seasons and festivals. Today our Protestant churches are forced to celebrate Mother's Day, Memorial Day, Thanksgiving Day, etc., though they are not mentioned in the Bible. Feast days contribute more to sin than to salvation (*Amos 5:21*). "Ye observe days, and months, and times, and years: I am afraid of you" (*Gal. 4:10*).

ADVENT (*adventus*: coming of the deity) was introduced in the 6th century as a liturgical season before Christmas (Dec. 25). The Bible does not mention the birthday of Christ, nor does it instruct us to celebrate a season before His unknown birthday. Epiphany or Theophany (coming of the deity) was celebrated on January 6th, and was arbi-

trarily converted into the birthday of Christ. In the 4th century Emperor Constantine changed the pagan birthday of the Sun (*dies natalis* of Mithra; Dec. 25) into the Feast of Christ, and made the Day of the Sun (the first day of the week) the day of rest for the Christian world (see *C.E.* 4, 297-301). The terms Epiphaneia, *Dies Natalis*, Nativity, Holy Night, Noel, Yule, etc., are not of Christian origin. Fourth and fifth-century Rome did not observe a pre-Christmas season. Advent originated about 540 A.D. as a forty day fast for monks. St. Augustine's sermon "On Advent" is a forgery, and the reference to Advent in the Council of Lerida (523) is an interpolation. Rome introduced it about 600 A.D. The observance of the fast of Advent is mentioned by St. Bede (8th cent.) (*Hist. Eccl.*, bk 3, *chapt.* 27; *Migne, P.L.* 95, 167), and by Amalarius (9th cent.) (*De Eccl. Off.*, bk 3, *chapt.* 40; *Migne, P.L.* 105, 1158). The liturgical season has been reduced to 4 weeks and is no longer a season of fasting.

NATIVITY OF MARY was introduced in 11th-century France as a *dies natalis* of the Virgin (Sept. 8). Discarding forgeries and interpolations, scholars admit that St. Fulbert (d. 1028), Bishop of Chartres, was the first to preach a sermon on the Nativity of Mary, saying that it was a new feast (*Migne, P.L.* 141, 324). St. Odilo (d. 1048), Abbot of Cluny, followed the new practice (*Migne, P.L.* 142, 1028). Pope Innocent IV, while hiding in France from Emperor Frederick II (1245), adopted the French feast for the Roman Ritual.

LENT, the Anglo-Saxon word for Spring, is now a 40 day fast before the Feast of Easter (an Anglo-Saxon goddess). It originated with the Anglo-Saxon penitential system which Rome adopted in the 9th century. The 40 day fast (quadregesima) was unknown before the days of Constantine (*C.E.* 9, 152). Fifth-century Rome fasted 15 days before

the Passover (*Migne, P.G. 67, 634*). After the schism Rome forced her Lenten season on the West (*Mansi 20, 818*). As we mentioned before, Ireland did not keep Lent (*Migne, P.L. 200, 883*), and the 13th-century Franciscan Order considered the fast not obligatory (*Bullarium Romanum, Turin ed., vol. 3, p. 395*). When the Public Penitential system became obsolete, the Lenten fast became the preparation for the people's Easter Communion. Pope John XXIII (1415) "did not observe fasts" (*Mansi 27, 663*). The Reformers, though opposed to obligatory fasting, retained the Lenten season for preaching the Gospel in preparation for Easter.

EMBER DAYS (from Anglo-Saxon: *ymbren*, cycle, season) are the ecclesiastical days (week) preceding the four seasons of Spring, Summer, Fall and Winter. The Wednesdays, Fridays and Saturdays of these weeks are days of fasting. The pagans observed these seasons to implore the blessings of their gods upon their Spring seeding, wheat harvest, wine harvest and Winter seeding. "The Church christianized this pagan custom, and set aside these seasons as special times of prayer" (*Conway, Question Box, p. 442*). When Rome adopted the *Quatuor Tempora*, it falsely attributed its institution to anti-pope, St. Hippolytus (d. 235) (*Breviary, Oct. 14*).

ROGATION DAYS are three days of supplications before Ascension Day. They are of pagan origin, christianized by France in the 6th century and introduced in Rome in the 9th century. The method of praying with Litanies and Kyries is also of pagan origin. Up to the 16th century each country invoked its local Saints. After the Reformation Rome forced her Litany of All Saints on the entire West (*see Weiser, p. 39*).

GUARDIAN ANGELS received a special day of worship in 16th-century Spain, and Rome adopted the new feast day (Oct. 2) in the 17th century. The belief that every man,

woman and child is guarded by a special patron angel originated before the Reformation, but till this day the doctrine "has never been defined by the Church" (*C.E.* 7, 49). The Bible warns: "Let no man beguile you . . . into worshipping of angels" (*Col.* 2:18). While the peasants are asked to trust in patron saints and guardian angels, the popes employ physicians and papal guards.

We have no space left to treat on other feast days and secular feasts, like Halloween, Feast of the Ass, etc. As the history of these feast days does not involve dogma, Catholic scholars like Weiser, Attwater and Kellner will give a fair history of them. We had hoped to have some space left for the history of national festivals, such as celebrated in Mexico and other Catholic countries, and histories of creeds, of calendars, etc. For instance, Dionysius Exiguus (d. 540), Roman Abbot and canonist (*Migne, P.L.* 67, 39), introduced the Christian Calendar. Before the 6th century our Christian Calendar was unknown. Cardinal Stephen Langton (d. 1228), Archbishop of Canterbury and professor at Paris, originated the system of dividing the Bible into chapters and verses to facilitate quotations. Interesting as these dates are, they do not touch the field of dogma and must be omitted here.

CHAPTER TEN

ECUMENICAL COUNCILS

WERE THE EARLY ECUMENICAL COUNCILS HELD "UNDER A POPE"?

During the first three centuries, Christianity was illegal and it had no international administration. St. Cyprian (d. 258) was the first clergyman who sought to establish a Catholic Church guided by Catholic Councils. In his letters to the Bishop of Rome he speaks of the universal Church as the "Catholic Church" (*Catholica Ecclesia*; (*Migne, P. L. 3, 852*). He wrote a book on "The Unity of the Church" wherein he explained that, like the apostles, all bishops share the same honor and jurisdiction (*Migne, P.L. 4, 515*). He explained that, contrary to the pagan religion, the Christian Church does not believe in a primacy (*Migne, P.L. 4, 432*), nor in a "Bishop of bishops" who may lord it over his fellow-bishops (*Migne, P.L. 3, 1092; Mansi 1, 951*). The African Councils under St. Cyprian settled international disputes (*Migne, P.L. 3, 1057*), and its decisions were respected from Spain to Asia (*Migne, P.L. 3, 1205*). As late as the days of St. Augustine (d. 430), the African Councils ruled that no one may call himself "Prince of bishops" or "Supreme Bishop" (High Priest) or any other title which suggests supremacy

(*Carthage*, A.D. 419, canon 39), and it ruled that the clergy of one province may not appeal to the bishop of another province (*Mansi* 4, 431). To a certain extent St. Cyprian was successful, but his Catholic Church did not strive for organizational unity. It took a secular ruler, Emperor Constantine (d. 337), to merge the national churches into one, visible organization in union with the State.

The Church of Christ was never meant to be a corporation with a president, board of trustees, constitution and by-laws. The new Catholic Church, founded by Constantine, was called "ecumenical" (world-wide) in an exaggerated sense of the word. In fact, it remained a national church, the Church of the Roman Empire. The emperor of the empire was *ex officio* the Supreme Pontiff of the Catholic Church; the bishop of the capital was its High Priest. The emperor assumed universal jurisdiction; the bishop of the capital held a presidency of honor.

Originally Rome had been designated as the capital of the Catholic Church. For this reason the Apostolic Constitutions had been falsely attributed to the first "Pontiff of Rome", St. Clement. However, the invading barbarians of the North forced Constantine to move the capital to Byzantium (Istanbul, Turkey), on the border of Eastern Europe and Asia. This city was renamed: "New Rome" (*Roma Nova*) or "City of Constantine" (Constantinople), and became the new capital of the Catholic Church. All Ecumenical Councils of the first thousand years were held in Turkey, in or near Constantinople.

I. COUNCIL OF NICAËA or Nice (A.D. 325; *Migne*, P.G. 137, 217-310) was convoked by Emperor Constantine (*Mansi* 2, 662). Paradoxically, the founder of the Catholic Church was not a Catholic himself, but an Arian; he did not belong to the "faithful", but to the catechumens; he was baptized on his deathbed by an Arian minister (*C.E.* I, 709); he never

received a Sacrament during his earlier life, and, according to modern standards, he was not even a "Christian" when he founded the Catholic Church and convoked its first council. The Emperor staged the council in his Imperial Palace at Nicaea (Iznik, Turkey). A description of its proceedings is found in the "Life of Constantine", written by Eusebius. He opened the council himself, seated in a chair of gold (C.E. 11, 44). There were about 250 bishops present, of which 245 were from the East (Egypt, Syria, Palestine, Asia Minor and Greece). There were five Westerners: Bishop Hosius of Cordova, Spain; Bishop Cecilian of Carthage, Africa; Bishop Mark of Dijon, France; and two Italians: Victor and Vincentius, representing the Church of Rome. When the Emperor did not preside in person, Bishop Hosius presided in his stead. Hence Hosius may be called the first Catholic President.

The reason that Constantine preferred Hosius over Pope Sylvester might have been related to the issues involved. Christianity was divided into two groups: Arians and Trinitarians. The emperor sought unity of religion in his empire, and brought Arius and Alexander of Egypt together to settle their differences. Arius denied the divinity of Christ, Alexander defended the Trinity. When the two were unable to come to an agreement, the emperor threatened to remove them both from their offices, if they continued "to quarrel about these small and insignificant questions" (*Eusebius, Life of Constantine, bk 2, chapt. 71; Migne, P.G. 20, 1043*). Five years after the council, Emperor Constantine consecrated the City of Constantinople to his God (a composite of Mithra and Christ): "As pontifex maximus he watched over the heathen worship . . . In the dedication of Constantinople in 330 . . . the chariot of the Sun-god was set in the market place . . . while the Kyrie Eleison was sung" (C.E. 4, 297).

Fortunately the Eastern Church Fathers, like St. Athanasius (d. 373), were better Christians than their Supreme Pontiff. They sided with Bishop Alexander of Egypt and condemned his Presbyter, Arius. The bishops drew up 20 canons (*Hefele, Hist. of the Councils, vol. 1, p. 355; Mansi 2, 635; Migne, P.L. 84, 93; 130, 252; P.G. 137, 218*). They established the divinity of Christ as the first dogma of the Catholic Church and drew up a Nicene Creed (*Mansi 2, 666*). Copies of the text were mailed to the principal bishops of the Empire. Those who refused to sign were no longer in communion with the Catholic Church.

Nearly the entire Western Church refused to accept the dogma of the divinity of Christ. The sons of Constantine were Arians. In 355 A.D. the Western Emperor and 300 Western bishops assembled in the Italian capital, Milan, and condemned St. Athanasius and his Trinitarian Creed. The Church of Milan remained Arian till 375 A.D. St. Ambrose (d. 397) was its first Trinitarian or Catholic bishop.

Canons 5 and 6 of the Council of Nice decreed that in this merger the metropolitans of the provinces (Alexandria, Rome, Jerusalem, etc.) should retain their sovereignty, and that one bishop should not interfere with the affairs of others (*Mansi 2, 670*). Thus the Catholic Church condemned any form of an international papacy. Only the Council was supreme. The later disputes of Rome with Africa and Gaul concerning jurisdiction were disagreements over the geographical boundaries of the Roman Province rather than a theological dispute about the existence of a papacy. In 418 Pope Zosimus falsified the text of the fifth canon in order to extend his jurisdiction into Africa, but St. Augustine ordered an authentic text from the East which exposed this pope as a forger (*Mansi 4, 515; Migne, P.L. 50, 422*). Later popes added new canons to the text. The number of canons increased from 20 to 40, 60, 70, 80 and 84. Only the spurious

canons give the bishop of Rome a preferred status. If these spurious canons had existed in the 4th and 5th centuries, Pope Leo the Great (d. 461) would have used them in his arguments with St. Hilary of France.

II. FIRST COUNCIL OF CONSTANTINOPLE (A.D. 381; *Migne, P.G. 137, 310-347*) was convoked by Emperor Theodosius I. It was presided over by St. Meletius, Bishop of Antioch, Syria (*C.E. 4, 308*). It was attended by 186 Eastern bishops, of whom 36 were considered heretical. "No Westerner took part in it" (*C.E. 4, 424*), because the Western bishops had not been invited. St. Meletius was not even in communion with Pope Damasus. Because this council was attended by such celebrated saintly Fathers as St. Gregory of Nyssa, St. Gregory Nazianzen, etc., it became known as the Council of the Saints. The purpose of the council was to condemn the heretical teachings of Macedonius of Constantinople who erred in matters related to the Holy Spirit. When St. Meletius died during the council, St. Gregory of Nazianzen (d. 389) succeeded him as Catholic President, and was elected Patriarch of Constantinople (*Mansi 3, 530*).

This council established the dogma of the divinity of the Holy Spirit and formulated a new Nicene Creed which more clearly defined the Trinity in order to halt the spread of Arianism (*Mansi 3, 566*). Some Roman theologians are not ashamed to claim that this Eastern council was convoked by Pope Damasus. Bishop Hefele, however, denies this ridiculous claim. All Eastern councils were convoked by Eastern emperors, and were presided over by Eastern prelates. All Ecumenical Councils of the first thousand years were held in the East. The existence of a papacy within the Ecumenical Church is a myth. "The convocation . . . of the first eight general synods was regularly issued by the Christian emperors . . . the emperors acted as protectors

of the Church . . . the emperors more than once followed none but their own initiative for convening the council and fixing its place of meeting . . . the fifth was summoned by the emperor in opposition to the pope" (*C.E.* 4, 428). "Very few Western bishops were personally present at any of the first eight general synods" (*C.E.* 4, 427). As long as the greatest Roman Catholic scholars admit these facts, Protestant authors should refrain from copying infantile propaganda leaflets which claim that all councils were presided over by the Pope of Rome through delegates who represented him by proxy. No scholar dares to maintain that the Second Ecumenical Council was held "under Damasus". Only local Roman Synods could be held "sub Damaso" (*Migne, P.L.* 13, 350). In 381 Pope Damasus did not even know that the East was holding a council. After this council had formulated its decisions into canons and had mailed copies to all Catholic bishops, Pope Damasus, according to Photius, signed the synodical documents. As Damasus was a Trinitarian, there is no reason to believe that he refused to sign it. In any case, this council was convoked without the knowledge of Damasus, and from its very beginning it was designated as an "Ecumenical synod" (*C.E.* 4, 424).

Except for the Nicene Creed, the council is of little importance to the modern Church. Its original canons have not survived, while the manuscripts by later copyists differ in text. Greek manuscripts number seven canons, Latin manuscripts number only four (*Mansi* 3, 559).

III. COUNCIL OF EPHESUS (431 A.D.; *Migne, P.L.* 137, 347-381) was convoked by Emperor Theodosius II (*Hefele, Hist. of the Councils, vol. 3, p. 40*) and it was presided over by St. Cyril of Alexandria (*C.E.* 5, 492). Nestorius, Patriarch of Constantinople, was not allowed to preside over the council, because he was the defendant, accused of heresy. The council was held in the biblical town of Ephesus,

near Izmir, Turkey. It was attended by about 250 Eastern bishops. After furious debates the council decided, against the Nestorians, that there is only one person in Christ, a divine person. As the infant which Mary had carried in her womb and in her arms was a divine person only, the mother of the Lord now received the title of "Theotokos" (bearer of God; *Mansi* 4, 578; *Migne, P.L.* 84, 157), which title was soon changed into "Meter tou Theou", *mater Dei*, mother of God, a title which the Bible so carefully avoids (*John* 2:1; *Acts* 1:14). As this council was more interested in doctrine than in salvation, it did not unite, but divided the Christian world. The Eastern sect of Nestorians exists till this day.

Soon after the first Council of Ephesus the Eastern emperor wished to convoke another council at Ephesus, but Pope Leo (d. 461) claimed that he could not leave the city of Rome. "Leo I, therefore, protested repeatedly against a council" (*C.E.* 3, 556). The East finally convoked a council without inviting the West.

IV. COUNCIL OF CHALCEDON (A.D. 451; *Mansi* 6, 529-1230; 7, 1-870; *Migne, P.G.* 137, 347-381) was convoked by Emperor Marcian (*Hefele, Hist. III*, 285). More than 600 Eastern bishops attended. "At Ephesus and Chalcedon the time between the convocation and the meeting of the council was too short to allow of Western bishops being invited" (*C.E.* 4, 427). When this council opened, there was absolutely no one to represent Western Europe. This council condemned the monk Eutyches and his followers (Monophysites), and established the dogma that there are in Christ two natures: human and divine. Like Cyril of Egypt, Pope Leo had sent to the council a dogmatic letter which explained his view on the two natures in Christ. Leo's letter was not read until the second session. When this letter was examined, it was found heretical in three instances. After revision, it was accepted. Bishop Hefele at the First

Vatican Council (1870) used this incident to illustrate that the early Ecumenical Church had never heard of papal infallibility (*Mansi* 52, 81). In March, 453, Pope Leo still had heard nothing about the decisions of the council and asked for a Latin translation in order to be able to read it. Bishop Julian finally mailed a copy of the text to him (*Migne, P.L.* 54, 1037). After having read the text in Latin, Leo informed the emperor that he approved the text (*Migne, P.L.* 54, 1144). While Pope Leo recognized the Eastern Emperor as the Supreme Pontiff, and confessed that the emperor by divine providence (*providentia divina*) and by inspiration of the Holy Spirit (*Spiritu Dei incitata*) was empowered to convoke a Synodical Judgment (*Synodale Judicium*; *Migne, P.L.* 54, 781-785), the emperor and the council addressed Leo simply as "Archbishop Leo" (*Migne, P.L.* 54, 951).

Canon 28 of this council reads: "We decree that the same honors shall be enjoyed by the most holy Church of Constantinople, which is now the Seat of 'New Rome' (*Novae Romae*), because the Fathers granted privileges to the Seat of 'Old Rome' (*Antiquae Romae*), when that city was the Capital" (*Migne, P.G.* 137, 483).

Again, this council did not unite, but divided Christendom. It created the Coptic Church (Egypt), the Armenian Church and the Jacobite Church of Syria.

V. SECOND COUNCIL OF CONSTANTINOPLE (A.D. 553; *Migne, P.G.* 137, 498-499) was convoked by Emperor Justinian I. The President of this Catholic Council was Eutichius, Patriarch of Constantinople (*C.E.* 4, 308). It was attended by 160 Eastern bishops and by five African bishops. There was not one representative of Western Europe. This council was convened to condemn the "Three Chapters" as heretical. Because Pope Vigilius (537-555) had refused to condemn these heresies, the East had dragged him out of

Rome and had held him prisoner in Constantinople since 546. This pope was so opposed to a council that he wrote a "Constitutum" wherein he condemned any cleric who would dare to write, teach or act contrary to his views on the Three Chapters. After the Eastern Council had officially condemned the Three Chapters, Pope Vigilius finally retracted his heresies: "We annul and declare void by means of this our written definition whatever has been said by me or by others in defense of the above mentioned Three Chapters" (*Mansi* 9, 418). Not long after Vigilius had signed his confession, he died, and his body was shipped back to Rome in 555 (*C.E.* 4, 309; 15, 428). The *Liber Pontificalis* says that Vigilius reigned for 18 years, eight of which he spent as a prisoner in the East. For eight years Rome was without a residing pontiff. Historical facts show over and over that the alleged supremacy, infallibility and unbroken line of successions of the early popes of Rome are myths. Yet text books dare to maintain that this ecumenical council was held "under Pope Vigilius". After the council had been terminated Pope Vigilius merely signed a document wherein he promised to abide by the decisions of the Five Ecumenical Councils of the Catholic Church. His successor, Pope Pelagius I, once more signed and confirmed the canons of the Fifth Ecumenical Council (*Mansi* 9, 418; *Migne*, *P.L.* 69, 143). A century later the Lateran Council of 649 in canon 18 once more confirmed the "Five Universal Councils" (*Denzinger* No. 271; *Kidd*, vol. 3, p. 50).

VI. THIRD COUNCIL OF CONSTANTINOPLE (A.D. 680-681; *Migne*, *P.G.* 137, 499-501) was convoked by Emperor Constantine Pogonatus (*C.E.* 4, 310; *Hefele*, *Hist.* V, 137 & 149). By now the world had forgotten that Rome had ever been the capital of the empire, and the Patriarchs of Constantinople, beginning with John IV (582-595), had assumed the title of "Ecumenical Patriarch", which is still

used in the Greek Orthodox Church of today (*Cath. Dict. by Attwater, p. 351*). This council was at first attended by about 100 Eastern bishops. Pope Agatho had sent three legates to represent the Roman bishopric. They arrived when the council was already in full session. The final count of bishops in attendance was 171 Eastern bishops and 3 Latin prelates. The council was held in the Domed Hall (Trullus) of the Imperial Palace of Constantinople. It condemned Monothelism (one will) and cited Sergius and Pope Honorius (625-640) as the greatest offenders. Posthumously, the council "expelled from the Holy Catholic Church and anathematized Honorius, who formerly held the bishopric of Old Rome" (*Mansi 11, 555*). The 16th session, attended by the Roman legates, cried out: "To Honorius, the heretic, anathema" (*Honorio haeretico anathema; Mansi 11, 635*). It further condemned the defunct pope "as one fallen away from the faith" (*Migne, P.L. 87, 1247*). It established the dogma of two wills in Christ: divine and human. Like others, Pope Agatho had sent a dogmatic letter to the council, but, as usual, his letter was not read until the second session (*C.E. 4, 310*). In 681 Pope Agatho fully approved the acts of this council and wrote to the emperor: "Your Highness is incomparably more able to penetrate the meaning of the Sacred Scriptures than Our Lowliness" (*Migne, P.L. 87, 1175*). His successor, Pope Leo II (d. 683) once more "approved the Acts of the Sixth Synod which was celebrated at Constantinople" (*Breviary, July 3*).

QUINISEXT COUNCIL (IN TRULLO) (A.D. 692; *Migne, P.G. 137, 501-874*) was convoked by Emperor Justinian II (*Hefele, Hist. V, 221*). Like the Sixth Ecumenical Council, it was held in the Domed Hall (in Trullo) of the Imperial Palace at Constantinople. It summarized into 102 canons all the disciplinary decrees of the Fifth and Sixth Synods. Hence it does not constitute a separate or independent

council. In 702 the emperor mailed the text of these canons to Pope John VI, and, like the Eastern bishops, he signed the documents (*C.E.* 8, 423). Later popes rejected the canons of Trullus, because they decreed that priests (*presbyteri*) were allowed to have sexual intercourse with their wives after ordination (*Mansi* 11, 947).

VII-A. FOURTH COUNCIL OF CONSTANTINOPLE (A.D. 754), NOW FALSELY TERMED A "MOCK COUNCIL", is the most biblical of all Ecumenical Councils, and was convoked by Emperor Constantine Copronymus (*Hefele, Hist.* V, 307; *C.E.* 4, 312). As Constantinople was without a Patriarch, Bishop Theodosius of Ephesus presided over the council. It was attended by 338 bishops who condemned the worship of images, and who anathematized Germanus and John Damascene for promoting the same.

When the monks of the 8th century began to erect statues of their saints in their churches in order to encourage their worship (see: *Iconoclasm* in any encyclopedia), Emperor Leo III through the Edict of 726 forbade all genuflections before images. When this did not prove effective, the Edict of 730 ordered all images removed from all churches. The monks protested the loss of their icons and statues, and set the people against their emperors. In 754 Emperors Constantine and Leo convened a council in the imperial city which condemned the worship of idols and images by quoting such a profusion of biblical texts that even the most hardened sinner could not honestly term this synod a "mock council". It is the only ecumenical council with which a modern Bible Christian could agree. The text of the council starts as follows: "The Holy and Ecumenical Council, which by the grace of God and by the most pious command of . . . Emperors Constantine and Leo assembled in the imperial city . . . decreed as follows: Satan misguided men, so that they worshipped the creature rather than the Creator

(etc.).” After having cited a multitude of quotations from both the Bible and the Fathers, the conciliar text concludes: “If anyone does not accept this our Holy and Seventh Ecumenical Council, let him be anathema” (*Hefele, Hist. V, 309*). In 775 the emperor died and the monks began their movement to call a new council which would reverse the canons of 754. After 33 years of plotting, they finally succeeded in their unbiblical designs.

VII-B. SECOND COUNCIL OF NICAIA (A.D. 787; *Mansi 12, 951; Migne, P.G. 137, 875-1002*) was convoked by a woman, Empress Irene (*Hefele, Hist. V, 342*). It reversed the decrees of the council of 754. The Eastern Patriarchs of the apostolic Sees of Jerusalem, Antioch and Alexandria refused to participate. It was attended by about 350 bishops of the patriarchate of Constantinople and two legates of the Church of Rome (*Cath. Dict. of Attwater, p. 343*). If it is true that bishops assembled in council are guided by the Holy Spirit, then it is equally true that another group of bishops, who waited 33 years for the emperor, patriarch and other bishops to die, cannot reverse the decisions of an earlier ecumenical council. If one of the two councils (754 or 787) is spurious, apocryphal or fraudulent, we must suspect the latter, because imitations cannot antedate the originals. Yet East and West now term the first council a “mock and pseudo-council”, as if the Bible scholars of this council were possessed by the Devil.

Empress Irene was in favor of icon worship, and Pope Adrian I was in favor of statue worship. Because of the founding of a new Western Empire by Charlemagne, the Roman popes now become more independent from the East. Tarasius, Patriarch of Constantinople, did not want to oppose the Empress, fearing that she might return the primacy of honor to the bishop of Old Rome. Constantinople and Rome were determined to reverse the canons of 754. As they

prejudged the case, their decisions could not have been the result of a council "assembled with the Holy Ghost". The Bible Christians (now called the mob of iconoclasts) broke up this fake-council to prevent the legalization of idol worship. The bishops managed to re-convene their council, and legalized the veneration of images. Rome convoked a local synod which approved the Acts of the Second Council of Nice. The German Council of Frankfort (794) rejected the new verdict. The French Council of Paris (825) rejected both the canons of Nice and of Rome. Both East and West were confused. The Western Emperor, Louis the Pious (814-840), requested the French scholar, Bishop Jonas of Orleans, to explain which stand the West should take (*Jonas, "On the Worship of Images"; Migne, P.L. 106, 305*). The East did not permit icons in their churches until 842. There exists some doubt about the authenticity of the conciliar text "Concerning Sacred Images" (*Mansi 12, 960*). It seems to have been unknown to the theologians of the Middle Ages. The fine distinction between veneration and adoration is artificial, and of late origin.

The Invitation Letter of Empress Irene to Patriarch Tarasius refers to the latter as "Universal Bishop" who occupies the "Pontifical Presidency". Tarasius himself refers to his office as that of the High Priest (*Summi Sacerdotii; Mansi 12, 1005*). As customary, the Imperial *Sacra* with the sentiments of the Patriarch were read at the first session, and the letter of Pope Adrian at the second session. When Adrian learned in Rome that Tarasius had been given a title of supremacy, he protested to the East: "We greatly wondered why in your Imperial *Sacra*, addressed to the Patriarch of the royal city, Tarasius, we find him called 'Universal'? . . . We request your Most Merciful and Imperial Majesty that he should by no means be called 'Universal' in your writings, because this appears to be contrary to the

Institutions of Holy Canons and the Decrees of the Holy (Church) Fathers" (*Labbe* 7, 117).

The Second Council of Nice (787) is the last of the Seven Ecumenical Councils recognized by the Greek Orthodox. Some Protestant bodies claim to recognize the first four councils, because they produced the Nicene Creed, were attended by the Fathers of the Church, and were less influenced by the power struggle between East and West. Nevertheless these Protestant churches could not possibly approve the canons in the form they exist today. Nor could they approve the bloodshed, riots, tyranny and power politics which accompanied all councils. Rome claims that the Constantinopolitan Council held after the Schism of 867 is also to be reckoned as ecumenical.

VIII. ANOTHER 'FOURTH' COUNCIL OF CONSTANTINOPLE (A.D. 869; *Mansi* 16, 1-550) was convoked by Emperor Basil I. Two years earlier, Saint Photius, Patriarch of Constantinople, had broken Christian fellowship with Rome (Pope Nicholas, 867). After the death of the Eastern emperor, who supported Photius, the new emperor (Basil) and the new Western pope (Adrian II) came to a secret agreement. Basil held a new council in the Cathedral of St. Sophia. About 100 Eastern bishops and three Roman legates were present. This council deposed Saint Photius as Patriarch of Constantinople and kept him prisoner in a monastery. Ignatius, an opponent of Photius, was made Patriarch in his stead. After Martin Luther, Saint Photius is the man most hated by the Roman Catholic Church of today. The East does not recognize this council, but all Western authors repeat verbatim that this was "the last Ecumenical Council held in the East".

The East continued to hold councils, but since the schism of 867 and 1054 its councils are no longer called "ecumenical" (world wide). When the political power shifted to the West,

the bishop of Rome assumed the primacy. Later, when the Western secular power shifted to France, the Western councils were held in France (Lyons, Vienne) and the papal seat was transferred to Avignon, until it shifted back to Italy (Florence-Lateran-Trent).

It cannot be repeated too often that during the first thousand years no ecumenical council was summoned by a pope, presided over by a pope, or even attended by a pope. For three centuries (9th to 12th) the Church was without ecumenical councils and without conciliar inspiration of the Holy Ghost. Yet during these centuries Rome abolished the Catechumenate, introduced the Mass and adopted the Conversion Theory without conciliar guidance.

The first General Council of the independent Western Church, convoked and presided over by a "pope", was held in Rome in 1123. It was followed by twelve General Councils of the West: Second Lateran (1139), Third Lateran (1179), Fourth Lateran (1215), First Lyons (1245), Second Lyons (1274), Vienne (1311), Constance (1414-1418), Basle-Ferrara-Florence (1431-1438-1439), Fifth Lateran (1512-1517), Trent (1545-1563), First Vatican (1870), Second Vatican (1962) (*Mansi* 21-25; 27; 29; 32-33; 51-52).

The First Vatican Council (1870) dogmatized the Primacy and the Infallibility of the pope, placing him above any council. Therefore, the Second Vatican Council (1962), convoked by Pope John XXIII the Second*), must be looked upon as merely a show of strength. The entire first session

*) JOHN XXIII: The first pope to choose the name of John XXIII (1409-1415) convoked the ecumenical Council of Constance and opened it in person: "Our Lord, John XXIII, by divine providence, Pope" (*Mansi* 27, 537). His condemnation of John Wycliff and other papal Bulls can be found in the Bullarium Romanum under "Joannes XXIII Papa" (*vol. 4, p. 656*). The official *Liber Pontificalis* says that "John XXIII . . . was created pope by the Cardinals in the year 1409 and reigned four years and four months"

was taken up with heated disputes between the "liberal" and "conservative" elements among the bishops and cardinals. When it became apparent that the liberals outnumbered the conservatives, the first session was terminated. When Pope John died in June, 1963, all conciliar committees were dismissed.

Generally speaking, the medieval General Councils were mainly concerned with power politics and jurisdiction, throwing anathemas and excommunications at Heretics, Patriarchs, Popes, Kings, Emperors, Knights Templars, Reformers, Protestants, or anyone who threatened the wealth and jurisdiction of those in power. Hence such councils were accompanied by riots, strikes, rebellions and uprisings whenever they occurred. As long as East and West are separated, one cannot speak either of a "Catholic" Church or of an "Ecumenical" Council. As long as the Orthodox and Protestant Churches are not allowed to vote and not allowed to participate in the secret preparations and sessions of modern Roman Councils; as long as only a few hand-picked "observers" (most of whom do not speak one word of Latin) may attend a few public sessions, it is deceptive to term such meetings "ecumenical" (world-wide).

(*Lib. Pont. vol. 2, p. 512*). Even the inscription on his tomb in Florence numbers him as "Papa XXIII". The Council of Constance dethroned him, not because his election had been invalid, but because he had raped 200 women (see *Mansi 27, 663; Magnum Oecumenicum Constantiense Concilium, vol. 2, part 14, p. 296-330*). For more than five centuries the popes shunned the dishonored name of John. To erase this blemish from the pages of history Rome was forced to ignore her own distinction between infallibility and impeccability, and declared the immoral John XXIII (1409-1415) an anti-pope, i.e. non-existent. Pope John XX is also non-existent.

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Abbreviations after Latin sources indicate libraries where research was done and where books may be found.

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UCB	U. of Calif. at Berk.	UWM	U. of Wisc. at Madison
UCLA	U. of Calif. at L.A.	HL	Huntington Lib., San Marino, Calif.
UII	U. of Iowa at Iowa City	LC	Library of Congress
UIU	U. of Ill. at Urbana	LOY	Loyola Univ. at L.A. (Cath.)
UMM	U. of Minn. at Mpls.	MARQ	Marquette U. at Milwaukee (Cath.)
UNL	U. of Nebr. at Linc.	NLC	Newberry Lib. at Chicago
UPP	U. of Penn. at Phil.	NYP	New York City Pub. Library
USC	U. of So. Calif. at L.A.	WASH	Washington U. at St. Louis (Cath.)

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CORRIGENDA

- Vol. I, page 10, line 17: "the mediator of the New Testament"
 page 26, line 23: (Migne, P.L. 44, 360).
 page 28, line 21: (Migne, P.L. 59, 52).
 page 42, line 20: Tarragona
 page 43, line 17: till recently had
 page 59, line 21: (d. 1112)
 page 61, line 23: percussus)"
 page 62, line 34: Barbarossa
 page 63, line 23: comma after discord
 page 63, line 34: (1316-1334)
 page 92, line 15: (Mansi 3, 559).
 page 102, line 21: (1414-1417; Mansi 27, 537),
 page 104, line 10: Archbishop
 page 109, line 7: acclamation,
 page 113, line 34: January 6th
 page 127, line 2: (Papissa Johanna).
 page 128, line 22: concubinage"
 page 132, line 23: St. Catherine of Siena,
 page 144, line 15: a comma instead of semicolon.
 page 145, line 26: Council of Florence (1439)
 page 152, line 23: Maccabees
 page 156, line 5: CATHERINE OF SIENA,
 page 159, line 15: Scapulars;
- Vol. II, page 23, line 7: Poitiers
 page 38, line 9: Britain
 page 40, line 19: Britain
 page 43, line 11: intelligitur
 page 58, line 7: "From
 page 62, line 17: Britain
 page 69, line 22: Lyons instead of Tours
 page 77, line 18: (d. 1141) not 1147
 page 113, line 7: Irenaeus
 page 113, line 18: omit quotation marks (Migne, P.L. 9, 523)
 page 129, line 2: add: blessed art thou amongst women
 page 145, line 24: Nacedah
 page 159, line 18: Turin, 1930
- Vol. III, page 57, line 24: omit comma
 page 106, line 20: appalled
 page 107, line 29: Martyrs
 page 151, line 23: (1334)

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